

**SICHAH:**  
Or, A  
Continued **TRACT**  
OF  
**MEDITATION**  
BEING

A *Discussion* of the DEPTHS of GOD.  
Methodized, legible, and intelligible, in  
the IDEA of the BOOK.

---

By R.M. PHILOPOLITES.

---

*Meditate upon these things. 1 Tim. 4.11.*

*MALA* Mea, *pure mala sunt*, & Mea  
*sunt*;

*BONA* autem Mea, *nec pure bona*  
*sunt*, nec Mea sunt.

---

**THE SECOND PART.**

---

MAN is the *Debtor*, GOD the  
NOR is;

Who giveth GRACE, and G L O R I A  
unto His.

---

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THE HISTORY  
OF  
THE  
CONQUEST OF  
MEDITATION



THE SECOND PART  
OF  
THE HISTORY OF THE CONQUEST OF  
MEDITATION





The EPISTLE Dedicatory.

TO his (greatly) honoured, and  
obliging Friend, Anthony Irby,  
ESQUIRE.

Worthy Sir.

**I**F this E S S A Y be pardonable,  
then I humbly beg your Pardon, and  
Prayer. If this T R A C T be pra-  
fitable, then I also beg your Perusal,  
and Patronage.

Some derive RELIGIO from  
Relegando; to remove; or sever one  
from another.

Some, from Relegendo; to read &  
gain; or gather together again.

Some, from Religando; to tie hard  
or to bind fast.

Some, from Relinquendo; to leave,  
and to forsake.

A

Non

PISTLE Dedicatory.

**NEW RELIGIO** (docenda) non  
 (commendanda) est. There is a certain  
 Thing going up and down in the World  
 called Religion; which (how dressed  
 soever it be) loseth not its Being. HE,  
 who is an infinite Good, as wel as an in-  
 finite God; who is infinite in Attribute,  
 as wel as in Essence; and who hath  
 Bowels of Mercy, (as wel as Beams of  
 Glory; hath not left it without a Witness  
 (more or less, sooner or later, living or  
 dying) in the Bosome of every Individu-  
 al; to be (like the Star to the Oriental  
 Sages) a Directrix unto I S H and  
 I S H A H, in the Pursuit of it.  
 The Reason (saith Basil) why Julian,  
 and all other Apostates slight Religion,  
 is, because they do not understand it.  
 Most (if not all the learned men in the  
 world) have found, that the NOTION  
 of God, and Religion, is the first engra-  
 ven (in) and the last defaced (out) of  
 the Minds of Men. The Sacred Scrip-  
 ture proves it's own Divinity; though  
 Divinity (in this last of the latter Days)  
 be a greater Drug than a Romance,  
 Play, or Ballad. There is a Religion  
 of which I may write emphatically: This  
 is the Religion of the B I B L E, or the  
 Chriſt

*Christian-Religion*. And thus I may  
leave an *Impression* upon it, this is (the)  
*Religion of Religions*.

Sir, of this Religion (thorough the  
God of Grace, and the Grace of God)  
am I with your Self. The two grand  
Ends of this Religion are the Honour  
of God, together with the (present) and  
(future) Felicity of Man. Of (this)  
**RELIGION** I may write with  
the greatest Confidence, and Innocency,  
that the Commonalty should value it as  
Silver; that the Nobility should prize  
it as the Gold of Ophir, and of Uphaz;  
and that Majesty should estimate it a-  
bove the Topaz of Ethiopia. Some look  
upon this Religion as a needless Paren-  
thesis of Life; but Christian-Religion is  
the Interest of a Person, and the Inte-  
rest of a Nation. Tullius Hostilius (the  
third King of the Romans) spake like  
Himself, when he said, **RELIGION**  
doth but effeminate mens minds, and  
make them unfit for noble Susceptions.  
But, what the Ark was to Israel, that  
Religion is to a Nation: And what the  
Palladium was to Troy, that Religion  
is to a Person; Place; People. Chri-  
stian Religion (as Justinian, and the Ci-

# THE EPISTLE

villians truly say) is the general, and universal **LAW** of **NATIONS**. The most barbarous People in the World, have often made Laws to put such to Death as denyed all Religion.

Sir; as God is the best of Beings, so Religion is the best of Blessings. The Earle of Leicester, left this Testimony behind him concerning true Religion, that the sincere Profession of it had in it **SWEETS**, and **JOYS**, that **COURTS** were Strangers to. The Religion of the Gospel periods the Jewish Religion, and totally subverts all other Religions. 'Tis pity, that this Religion (and that in England the Religion of Religion) should be now made as a meer **ECCHO**; and that Enosh (a miserable and mortal Man as the word signifies) should speak of it as of the Lacedemonian-Nightingale *Vox et præterea Nihil*. The Religion of (most) upon our Borders, and of (many) in our Bowels, is this: He that shal assassinate a King (in Zeal to their Religion, and to serve Mother-Church) shal be canonized for a Saint. This Religion may be called Rebellion against Heaven and Earth; against God and Man. A Religion to  
te

**THE** **DECLARATION**  
be abhorred, and abolished, by all that  
are not of it; which resolves to propa-  
gate it self every where per F. A. S. et.  
N. B. P. A. S., by (secret) Plots, and  
(open) Violence, by Fire and Sword;  
by Fraud and Force. But the Religion  
of the Gospel hath this to say for it self  
above all Religions, that it is no Deb-  
tor to the Sword, either in a civil, or in  
a military way. Neither the Sword of  
Justice, nor the Sword of War, can lay  
any Claim to this Religion, as a P. R. O-  
D. U. C. T. of Thiers. All other Reli-  
gions (save the Religion of the Bible,  
which is the Book of Books) as they  
have been founded by the power of the  
Sword, so they have fallen by the same  
power. And, as the Subtiley of Phi-  
losophers, and the Eloquency of Ora-  
tors, did not assist in the Christian-  
Religion; so, no Religion (but this  
Religion) did ever prevail in the World  
without humane Help: For the Po-  
licy of Julian, and the Power of Dio-  
cletian, could not put a Period to its  
Progress.

Sir; G R A C E, sometimes runs  
(as it were) in a Line. The great  
Doctor of the Gentiles (2 Tim. 1. 5.)

writes

The FIRST LETTER

writes of an unfeigned Faith; dis-  
cerns it (of a Faith not hypocri-  
tical, as the word signifies) that was  
in Timothy; which dwelt first in his  
Grand-Mother Lois, and then in his  
Mother Eunice. Here is a sincere  
Faith, which is a Grace, and that  
dwelling in the Grand-Mother, Mo-  
ther, and Son. I cannot see so far as  
your Grand-Father, or Grand-Mo-  
ther; but I can look back unto your  
Honorable FATHER, who  
(though dead) yet speaketh; and whose  
Name lives now he is dead. I can al-  
so look back unto your honourable MO-  
THER, who is a Glory to her Sex;  
and whose Works praise her in the  
Gates. Let the Truth of Grace (suc-  
cessively) run in your Line, as to every  
Individual, if it be the Will of that  
God, who hath no other Patent for his  
Power, but his Pleasure.

But Sir, lest this Epistle should smel  
rankly of Prolixity, and render it self  
redundant to a Person of your Quality and  
Quantity; of your Birth and Bulk;  
I shall humbly conclude.

That You, and your honoured Lady  
(under such a Character for RELIGI-  
ON)



## THE EPISTLE Dedicatory.

ON,) may appear one Spirit, as ye appear one Flesh: That you two (who are **ONE**) may live long together; may live wel together; and the longer ye live together, the better together ye may live: That the only Contention between you may be, which shal love (a) **CHRIST** most; which shal live (upon) a Christ most; and which shal live (unto) a Christ most. That you two (while ye live) may live together as Heirs of the grace of Life, that your prayers may not be hindred, 1 Pet. 3. 7. That you two may be like that choice Couple, and precious Pair (Luke 1. 6.) Who were both righteous before God; walking in all the Commandments, and Ordinances of the Lord, blameless; that so when your **TIMES** shal go into **ETERNITY**, your **SOULS** also may go into **GLORY**, is the Cordial Cry of

Honourad Sir,

Your observant Servant,

R. Mayhew.

THE



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838  
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841  
842  
843  
844  
845  
846  
847



# The INDEX.

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## SECTION The DEPTHS of GOD.

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### CHAP. I.

Whether there be the DEPTHS of GOD. PAGE. 1-7.

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### CHAP. 2.

What these DEPTHS of GOD are.

1. Generally. They are,

1. Things of God. 2. Things Spiritual Things.

2. Particularly. They are reduced to two Heads.

1. SALVATION, 2. All

7, 8.

9. - 13.

2. All in a Tendency unto SALVATION.	PAGE.
For Instance.	
1. FREE-GRACE.	13 - 17.
2. ELECTION.	17 - 22.
3. REDEMPTION.	22 - 29.
4. CONVICTION.	29 - 33.
5. CONVERSION.	33 - 41.
6. ADOPTION.	41 - 48.
7. VOCATION.	48 - 53.
8. RESURRECTION.	53 - 73.
9. REMISSION.	73 - 80.
10. SATISFACTION.	80 - 93.
11. JUSTIFICATION.	93 - 105.
12. SANCTIFICATION.	105 - 121.
13. UNION.	121 - 137.
14. COMMUNION.	137 - 141.
15. CONVOY.	141 - 150.
16. CONDUCT.	150 - 156.
17. CONCURRENCE.	156 - 162.
18. FAITH.	162 - 168.
19. INCARNATION.	162 - 175.
20. GLORIFICATION.	175 &c.

Qu. But what manner of State  
is a State of Glory? 177.

Sol. 1. Sinless.  
2. War-

	PAGE.
2. Servantless.	184.
3. Warless.	196.
4. Wantless.	199.
5. Persecutionless.	202.
6. Prisonless.	207.
7. Curseless.	209.
8. Contagionless.	213.
9. Temptationless.	217.
10. Timeless.	220.

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Tempora mutantur, sic nos mutamur  
in illis.

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TABLE

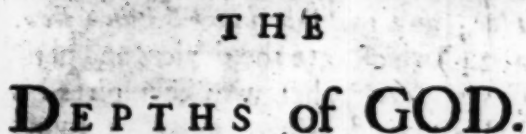
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183  
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186  
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188  
189  
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194  
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196  
197  
198  
199  
200

1. 181  
2. 182  
3. 183  
4. 184  
5. 185  
6. 186  
7. 187  
8. 188  
9. 189  
10. 190  
11. 191  
12. 192  
13. 193  
14. 194  
15. 195  
16. 196  
17. 197  
18. 198  
19. 199  
20. 200

---

TABLE  
181  
182  
183  
184  
185  
186  
187  
188  
189  
190  
191  
192  
193  
194  
195  
196  
197  
198  
199  
200

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## SECTION 1. *The Depths of God.*

## CHAP. I.

Whether there be the D E P T H S  
of G O D.

**T**hat there are the *Depths* of *God*; that these also are searched, and revealed by the *Spirit* of *God*; is so legible in the *Sacred Scripture*, as if it were written with a *Beam* of the *Sun*; and so intelligible in the blessed *Bible* (the *BOOK* of *BOOKS*) that they are bound for *Hel*, and not for *Heaven*,  
B whe

## The DEPTHS of GOD.

who live and dye altogether *Strangers* unto them.

As there are the *Depths* that spring out of the *Valleys*; the *Depths* of the *Sea*; the *Depths* of the *Earth*; the *Depths* of *Differtion*; the *Depths* of *Hel*; and the *Depths* of *Satan*, (*Rev.* 2. 24.) which are the devices and policies of *Satan*, wherewith he inspires his *PUPILS*, under the *Notion* of profound *Wisdom*; so, there are the *Depths* of *God*, which are searched, and revealed by the *Spirit* of *God*. Thus (*1 Cor.* 2. 10.) *But God hath revealed them unto us by his Spirit*: Here is the *Affer-tion*; there is a revelation by the *Spirit* of *God*. But what is revealed by this *Spirit*? This (running) may be read, (*v. 9.*) *Eye hath not seen; Ear hath not heard; neither have entred into the Heart of Man, &c.* Here are things invisible, inaudible, inconceivable, revealed by the *Spirit* of *God*. *For the Spirit searcheth all things.* The word (*SEARCH*) is *Metaphorical*; it is taken from such a use to search in *Mines* for *Gold* and *Silver*: They search deep, they will break the *Clods*, and *Clods* of the *Earth* all to pieces, to find out the

Oar.



## THE DEPTHS of GOD.

*Jer.* Thus the Spirit of God; the Spirit of the Father, or of the Son; the Spirit of the Father, and of the Son, searcheth all things. *Yea, the deep things of God.* The Depths of God; Τα Βαθυλα to the Greek. Here is the Argument, τὸ Θεῶν. For the Spirit searcheth all things, yea, the DEPTHS of God. The Mysteries of God chiefly kept secret; so *Menchius.* The occult Counsels of God; so *Grotius.* 'Tis the Spirit of God, that unvailleth God, and detecteth the Depths of God. 'Tis therefore called the Manifestation of the Spirit. Thus (1 Cor. 12. 7.) But the manifestation of the Spirit is given to every one to profit withal. The Word (PROFIT) importeth such a kind of Profit, as redoundeth to Community. To the Utility of the Church; so *Piscator.* That the Church may receive Fruit thereby; so *Calvin.* Revelation is from the Spirit, but 'tis according to the Word. If the Word goeth without the Spirit, 'tis a sealed Book. Thus (1 Cor. 2. 12.) We have not received the Spirit of the World, but the spirit which is of God; that we may know the things which are freely given to us of God. As the Spi-

## The DEPTHS of GOD.

It will not go without the *Word*, so, if the *Word* goeth without the *Spirit*, the Soul is not arrived at an understanding of these DEPTHS of GOD. There is a prodigious *Film* upon the eye of lapsed Man, and he cannot see the *Depths* of God without the *Spirit* of God. Some men are born (naturally) blind, but all men are born (spiritually) blind, and cannot see the *Depths* of God, without the *Spirit* of God. The Reasons are obvious, whether we respect *Them*, or the *Spirit*.

- I. In respect of *Themselves*. The *Depths* of God, are *Things* of God, and these are super-natural. Now, things super-natural, cannot be discovered by those that are natural, but by those that are spiritual, and that from the *Spirit*. Thus (1 Cor. 2. 14.) *The natural man*: The Souly Man; so the Greek. A *Man* indued with the *Faculties* of NATURE only. A (*Souly*) man, is a man solely led by the light of humane reason. A (*Souly*) man, is a man purely considered in his *Naturals*; who wants the *Spirit* of God, and judgeth of Divine things from the *Intelligence* of the *Flesh*; so *Paran*. But what of this  
(Son-

φύσις  
ἀνθρώπου  
πρ.

## The DEPTHS of GOD.

5

(Saul) man ? He receiveth not the things of the spirit of God, for they are foolishness unto him ; neither can he, because they are spiritually discerned. *Avaxeiv.* This Word (discerned) is a Law Term, *tau.* and is usually applicable to the Tryal of *Vox for-  
vensis.* Doctrine.

In respect of the Spirit. It is the OFFICE of the Spirit of God, to search and reveal, the Depths of God. It is the Spirit of God that leads into Truth; into this and that Truth ; into one Truth after another. It is the Spirit *Vicarius* that (gradually) leadeth into all *ille meus,* Truth. Thus (John 16 13.) When the *mea causa* spirit of Truth is come : He that sup- *Patronus.* plyeth, and doth the Office of another. *Grotius.* He will guid you into all Truth : By internal illumination, or inspiration. For he shall not speak of himself: Not without Me ; or such things which I have not taught. But whatsoever he shall hear, that shall he speak : All that he shall hear from the Father, or from Me. And he will shew you the things to come. Concerning the Kingdom of Christ, &c. Concerning future Con- tingencies, &c. Concerning the Dishes that shall be served in to the Church, &c.

# The DEPTHS of GOD.

No POET am I, nor a *Poets* Son:  
 I am not one that hath the *Lawrel* won.  
 In *Poetry*, I learning am to spel;  
 This is in order unto reading wel.  
 My *Vessel* is not filled to the *Brim*;  
 But *Lambs* may wade where *Elephants*  
 do swim.

If PIGMIES shall upon these *Strings* be  
 harping,

This follows then, a MOMUS will be  
 carping.

What *Poets* ever could all *carping* shun?  
 May not I go, if that I cannot run?

To *Poem* (therefore) do I pass from  
*Prose*:

How sweetly-sweet may now be Sharons  
 ROSE?

The *Depths* of God, are *Depths* indeed  
 I see:

Are not these *Depths* too deep for *Me*,  
 and *Thee*?

The *Depths* of God! what (lapsed) man  
 can found them?

But (lapsed) Man hath by the *Spirit*  
 found them.

Lord JESUS, would I not be wholly  
*Thine*?

Into these *Depths* be letting down my  
*Line*.

Man

## *The DEPTHS of GOD.*

Man (surely) greatly differs from a  
*Beast.*

O let my *Soul of Famine* make a *Feast!*

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### CHAP. II.

*What these DEPTHS of GOD are.*

**T**Hese *Depths of God* are too deep  
for *Me*. Can *Man* (who was  
born of a *Woman*) tel the *Stars*?  
Can *Man* (who is but a *Wink of Life*)  
empty the *Ocean* with a *Muscle-shell*?  
Can the *Line of Man* sound the *Depths*  
of *God*? The most that I can do is to  
let down my *Line*, for I despair of fa-  
thoming the *Depth* of these *Depths*.

But what are these *Depths of God*? *Qu.*

They are called **THINGS**. Thus *Sol.*  
(1 Cor. 2. 9.) *The things which God*  
*hath prepared for them that love him.*  
They are called the *Things of GOD*.  
Thus (1 Cor. 2. 11.) *For what Man know-*  
*eth the things of a Man, save the spirit*  
*of a Man that is in him?* The *Heart*  
of *Man* is a great *Depth*, and the vast-  
est thing in the *World*; this is out of  
the sight, and reach of others. No

Ta &amp; De.

Termini  
converti-  
biles.

Man (but the spirit of Man that is in him) knoweth those things which lye in the *Heart*. Every *Man* is too great a *Stranger* to his (own) *Heart*; but what is another then to (my) *Heart*? or what am I then to the *Heart* of another? So the things of God knoweth no man but the spirit of God. No Man (abstractedly considered) or without the Spirit of God, understandeth the *Depths* of God, which are the *Things* of God; and the *Things* of God which are the *Depths* of God, for they are convertible Terms. They are also called spiritual things. Thus (1 Cor. 2. 13.) *Comparing spiritual things with spiritual*. Things spiritual, cannot be savingly known without the Spirit. As it is true, we are to apply spiritual terms, and manners of propounding, and expressing, to spiritual subjects, and Matters; it is as true, we are to confer with the *Faithful* about points of *Faith*; and to communicate spiritual *Mysteries* to spiritual *Men*, that we may not cast our *Pearl* before *Swine*.

Thus generally; but now particularly to the *Depths* of God; reducible to

## The DEPTHS of GOD.

two general Heads; Salvation; and all in a Tendency unto Salvation.

**SALVATION.** *Salvation*, that's a *Depth of God*. This is not only a *Step* (unto) but also a *State* (of) *Felicity*, and that for an *Eternity*; which hath its *Commencement* in the *Kingdom of the Son*, and its *Completion* in the *Kingdom of the Father*. Is not this then the *Depth of God*? Where is the Person, that hath not (at once) given a *Bill of Divorce* both to *Reason* and *Religion*, that would be damned? Was there ever any Age before this, wherein Men became such *Monsters* as to imprecate their own *Damnation*? Are not those *Bedlamites* who are guilty of such *Imprecations*? and doth not such a **DELIRIUM** demerit **DAMNATION**? Are edged *Tools* to be played with? Will men (in their Wits) play with *Hel*, and sport with the *Devil*? Will men play with *Damnation* as the *Fish* with the *Bait*? Let such then (timely) and if they can (seriously) reflect that tremendous Text, (2 Thef. 2. 12.) *That they all might be damned, who believed not the Truth, but had pleasure in Unrighteousness.* All will be damned



Kendwin.

Si salva-  
bor, salva-  
bor : Si  
damnabor,  
damnabor,  
&c.

ned (judged, so the Greek) who dye un-  
believing the truth, as 'tis in Jesus, and  
acquiesce in iniquity. That French  
King (LEWIS the 11th) spake like  
himself, when he said, if I shall be sa-  
ved, I shall be saved ; if I shall be  
damned, I shall be damned, and that's  
all the care that I shall take. But He  
was of another *Mind*, and *Mould*, who  
said, Lord, here buffet me, and banish  
me ; here bleed me, or burn me, so  
thou wilt hereafter save me. *Paul*, was  
a curious *Orator*, and all his *Oratory*  
was improved in perswading men to be  
saved. SALVATION, is a very  
beautiful thing ; it is as much above  
our *Thoughts*, as it is beyond our *De-  
serts*. Thus (1 Pet. 1. 9, 10.) Re-  
ceiving the end of your Faith, even the  
salvation of your souls : Of which sal-  
vation the Prophets have enquired, and  
searched diligently, &c. For a person  
to have *Grace* here, and *Glory* hereaf-  
ter ; to have *Holiness* here, and *Hap-  
piness* hereafter ; is not this one of the  
*Depths of God* ? For a person to have  
*Sanctification* here, and *Salvation* here-  
after ; to have a *Heaven* here, and a  
*Heaven* hereafter ; to be in the *Suburbs*  
here,

## The DEPTHS of GOD.

11

here, and in the *City*; hereafter is not this one of the *Depths of God*? For *Grace* to be *Glory* in the *Bud*, and for *Glory* to be *Grace* in the *Flower*; for *Grace* to be *Glory* militant, and for *Glory* to be *Grace* triumphant; for *Grace* to go into *Glory*, when *Time* goeth into *Eternity*, is not this one of the *Depths of God*?

---

SALVATION is a *Depth of God*; & is No *Corrosive*, but *Cordial* to *His*.

'Tis not a *Step*, but *State of Happiness*, For EVER to the greater, and the less.

This is made up of *Grace*; and also *Glory*;

As (running) may be read in sacred *Story*.

All saved ones *indulged* (matchless) *pity*; Have *Suburbs* here; hereafter have the *City*.

What *Heaven* here! what *Heaven* too hereafter!

'Tis joyful NEWS to ev'ry *Son* and *Daughter*.

Ah! than the *Gall* more bitter is *Damnation*:

Oh! *sweeter* than the *Honey* is *Salvation*.  
Are

# *The DEPTHS of GOD.*

Are not those *Bedlamites* who do of late,

Their own *Damnation* (vilely) *imprecate*?

Shall *Those* be *saved*, who would *damned* be?

I question this, and therefore *Them* do flee.

*Lord*, here much rather let me *burned* be,

Than into *HELL* hereafter *turned* be.

*Lord Jesus* (living) let *Me* (clearly) see,  
That (dying) I shall ever be with *Thee*.

2.

*All* in a *TENDENCY* unto *Salvation*. Whatsoever tends (unto) and ends (in) *Salvation*, is one of the *Depths of God*. Whatsoever concurs, and contributes unto *Salvation*, is one of the *Depths of God*. Now, there are very many things which are concurring, and contributing to the *Completion of Salvation*.

*All* tending (to) and ending (in) *Salvation*,

Are *Depths of God*; most worthy *Gratulation*.

FREE.

## The DEPTHS of GOD.

**FREE-GRACE.** *Free-Grace*, that's one of the *Depths* of God. Are the *Judgments* of God a great *Deep*? (Psal. 36. 6.) What are the *Mercies* of God then? For God to measure his *Justice* by the ordinary *Cubit*, but his *Mercy* by the *Cubit* of the *Sanctuary* (which was twice as big) is not this one of the *Depths* of God? For God to love before the *Soul* was lovely; yea, for God to love (when) and (while) the *Soul* was loveless, and loathsome; is not this one of the *Depths* of God? Thus (Ezek. 16. 6.) *When I passed by thee, and saw thee polluted (troden under-foot) in thine own blood, I said unto thee live; yea, I said unto thee in thy blood, live.* When thou wast (saith Caryl) wrapped in, and defiled with thine own blood (Sin and Misery) then I had pity on thee, and spake Life to thee. Every Soul tumbleth (in) Blood, till sprinkled (with) Blood. The *Blood* of *Man* is *Filthiness*; the *Blood* of *God-Man* is *Holiness*. **GRACE**, comes not by *Generation*, but *Donation*. Did ever any finite *Intellect* perfectly travel the *Heights* and *Depths*, the *Lengths* and *Breadths* of *Free-Grace*? For *Free-Grace*

## THE DEPTHS of GOD:

*Grace* to out-bid, and out-vie, not only the *Deserts*, but also the *Desires* of *Man*, is not this one of the *Depths* of *God*? Thus (*Eph. 3: 20.*) *Now unto him that is able to do* (superabundantly, so the Greek) *above what we are able to ask, or think, &c.* What *Pencil* can draw to the life, the vanishing *Features* of a Soul beautified with *GRACE*? The whole *Fabrick* of *Salvation*, from the *Cell in Nature*, to the *Chair in Glory*, is founded in *Free-Grace*. The whole *Alphabet* of *Salvation*, from the *Alpha* to the *Omega* thereof, is purely legible in *Free-Grace*: Thus (*Eph. 2. 5.*) *By grace ye are saved*: This is so blessed a *Parenthesis*, that without this *Parenthesis* there had been no *Blessedness*. This is a weighty, and a worthy *Text*; here is the *Mercy*, that's *Salvation*; and here is the *Medium*, that's *Grace*; by *grace* ye are saved. This is a *Text* of worth, and of weight; here is the *Motive*, that's *Grace*; and here is the *Mercy*, that's *Salvation*; by *grace* ye are saved: *Salvation*, is a choice *CHAIN*, but every *Link* of this *Chain* is made up of *Free-Grace*. I may assert it with the greatest

Xaem is  
 orasui-  
 vii.

greatest Confidence, and with the greatest Innocence, that *Free-Grace* is the *Wheel*, which sets all a going in *Heaven*, and in the *Heart*. For God to love, before loved ; yea, for God to love (when) and (while) hated, is not this one of the *Depths* of God ? For the *Mercy* of God to be over all his *Works* ; yea, and over all his *Workers* too, is not this one of the *Depths* of God ? For that *GOD*, who is incapable of *Addition*, or to be greater ; incapable of *Subtraction*, or to be lesser ; to Write rather in *Honey*, than in *Gall* ; and to draw lines of *Love*, than of *Wrath* ; is not this one of the *Depths* of God ? For the *Grace* of God to be greater than the *Sin* of *Man* ; and for the *Ephab* of God to be fuller of *Mercy*, than the *Ephab* of *Man* can be of *Iniquity*, is not this one of the *Depths* of God ? Thus (Rom. 5. 20.) *But where Sin abounded, Grace did much more abound.*

*Primum  
Mobile.*

---

*FREE-GRACE* doth lead the *Van* ; that's freely-free :

No *Native*, but a *Donative*, to *Thee* ;  
This is the *Wheel*, that set's a going all  
In *Heaven* ; in the *Heart* : and since  
the *Fall* Hath

Hath ever done : So let it be for *Ever* :  
Thus do I pray, and would retract it  
*Never*.

By *Grace* ye *saved* are : Now, is not this  
To (sordid) *Man* a sweet PAREN-  
THESIS ?

Are *Judgments* Deep ? what are Gods  
*Mercies* then ?

They well-come are unto the *Sons* of  
*Men*.

Salvation's Sions *Chain*; but every *Link*,  
Of *Free-Grace* is made up; I more then  
think.

The two *POLES* distant are ; yet these  
will meet,

When *Free-Grace* and *Free-Will* each  
other greet ;

In saving *Man*, a *Captive* to the *De-*  
*vil*;

And freeing also from a double *Evil*.

The *PENCIL* draws the *Features* of  
the *Face* :

Oh *God* of *Gods* ! my *Glass* doth run a-  
pace ;

While therefore I am running of my  
*Race*,

Oh *Deck* this *Soul* of mine with saving  
*Grace* !

ELE-



**ELECTION.** *Election*, that's one of the *Depths* of God. The *Romanists* speak of an universal Election; but the very name of *Election*, carries in it a *Confutation* : For none can be said to be elected, if all be elected ; he that electeth, cannot be said to take all. Neither can it be said that *Election* is nothing else but *Dilection* ; for *Dilection* was antedecaneous, and prævious unto Election. *Election*, is an absolute Act of Grace, and is it not then one of the *Depths* of God ? Thus (Rom. 11. 5, 6.) *There is a remnant according to the election of grace* : A remnant (comparatively) is very little to the whole piece. There are (very few) among (very many) that are elected, and 'tis the election of GRACE. *Election*, is made up of Grace ; made out of Grace : It is such an *Election* as Grace makes ; an *Election* of Graces making. And if by Grace, then is it no more of Works, otherwise grace is no more grace : But if it be of Works, then is it no more grace, otherwise work is no more work. The two sorts of righteousness by the Covenants of Works, and by the Covenant of Grace, are altogether incompatible.

C

What-

Whatsoever is given for the MERIT of Works, is not freely given, and (consequently) is not *Grace*: For (as *Aug.* speaks elegantly against the *Pelagians*)

Gratia non  
est Gratia  
ullo modo,  
nisi sit gra-  
tuita omni  
modo.

*Grace*, is not said to be *Grace* in any sense, or any way, if it be not free every way. It loseth the nature of a work if done to merit by; for if elected partly for Works, and partly by *Grace*, then the merit of Works is no *Merit*: For, if *Merit* first enters, it excludes *Grace*; and if *Grace* first enters, it excludes *Merit*. Now, if *Election* hath for its efficient cause the *Purpose* of God; for its formal cause the *Mercy* of God; for its material cause the *Blood* of *Iesus*; for its final cause the *Glory* of God, and the *Salvation* of Man, is it not then one of the *Depths* of God?

Non eligit  
dignum, sed  
eligendo  
efficit dig-  
num.

The ARMINIANS say, that *Election* is posterior to *Faith*; to Works; to *Perseverance*; but these are posterior unto *Election*. God elects not the worthy, but having elected them makes them worthy. They also are under a notorious deception, and prodigious Delusion, who say, *Election* is Christ the Seed, not the Persons of Men and Women. Christ is (if I may so write) Gods first Elect.

Thus

Thus (Isa. 42. 1.) *Behold my Servant whom I uphold, mine elect in whom my soul delighteth.* Christ was chosen by God to be SAVIOUR; Man was chosen in Christ to be saved. There are those who are called the elect of God. Thus (Col. 3. 12.) *Put on therefore (as the elect of God) Bowels of Mercies, &c.* Now the elect of God, are elected in Christ. Thus (Eph. 1. 4.) *According as he hath chosen us in him, before the foundation of the World, that we should be Holy, and walk without blame before him in Love.* Here is the elector; this is God. He. As he hath chosen. The elected. Us. Here is the person in whom these are elected; this is Christ. In him. And here is the end of this Election. That they might be holy, &c. They were not elected because they were holy; or because they would be holy. PAUL, <sup>Electum</sup> was an elect Vessel: Now God elected Vas; Paul, as Paul, not as a Believer, or as a holy person. Election is absolutely free; there was no Provision of any Qualification in Man, as a Motive to God, in order to his Election: Is not this then one of the Depths of God?

## The DEPTHS of GOD.

Here were some elected, and were not these *Persons*? But who were these? They were the *Saints at Ephesus, and the Faithful in Christ Jesus*, (Eph. i. 1.) And were not here Women as well as Men? Do not Women believe as well as Men? then elected as well as Men: For (Acts 13-48.) *As many as were ordained to eternal Life, believed.* They did not believe, and so were ordained to eternal life; but they were ordained to eternal life, and so did believe. But, though *Election* be before *Grace* in *Existence*, yet GRACE is before *Election* in *Evidence*: The former is first in the *Ordination* of God; the latter is first in *Manifestation* to Man. Though *Election* be not for foreseen *Faith*, yet until *Faith*, none can see their *Election*. We can never find our selves in the heart of God by gracious *Ordination*, til we find God in our hearts by gracious *Operation*. Those that conclude election without Grace, will be as much non-plus'd at the *Tribunal* of God, as that speechless man was, who appeared without a Wedding Garment. We cannot find our selves in Gods *Roll*, unless we walk according to Gods *Rule*;  
not

*The DEPTHS of GOD:*

21

nor conclude that we are *predestinated*,  
until we are *purified*. Thus *Election*  
is the sublimest *Act* of divine *Sove-*  
*raignty*, and is not this one of the *Depths*  
of *God*?

---

*Man* (lapsing) was *obnox'ous* to the  
*Rod*;

*Election* therefore is the *Depth* of  
*God*.

Ah lapsed *Man*! here matter is of  
*Fact*:

*ELECTION* now is *Gods* sublimest  
*Act*.

*Election* doth out-bid *Desert*; *Desire*:  
This *Act* prevents a fatal, final *Fire*.

I wil assert (not caring who come next,)  
The Sacred *Scripture* best interprets

*Text*:

*Inspect* this *CANON*, and find this  
*Decision*,

*Election* is not from the least *Provi-*  
*sion*

Of *Faith*, or *Works*: 'Tis not from *Idol-*  
*Merit*,

But *Mercy* that elected ones *Inhe-*  
*rit*.

Ah lapsed *Man*! 'tis easy *Thee* to find  
An *Enemy* in *Manners*, and in *Mind*:

# The DEPTHS of GOD.

But to prevent (for ever) a Rejection,

There is the Depth of God, divine Election.

Lord, spare a little ; give a little space ;

Election is made (up) and (out) of GRACE.

As is thy Rule, so let my Walking be ;  
That I my Name within thy Roll may see.

*Redimere,  
est quasi  
rursus e-  
mere.*

3.

REDEMPTION. *Redemption*, that's one of the *Depths* of God. If Mans *Redemption*, be Mans *Re-emption*, from the *Servitude* of Sin and Satan, unto the *Immunities* of the Sons and Daughters of God, by the payment of an equal *Price*, is it not one of the *Depths* of God ? If the *Redemption* of Man, be the *Restoration* of Man, from a state of Sin and Death, unto a state of Grace and Life, is it not one of the *Depths* of God ? He that shall question whether *Redemption* be a greater, or a better work than *Creation*, knows very little what a REDEEMER is, and what the ranfome of an immortal Soul is worth.

worth. I should think, as Mans gaining the *World*, cannot compensate the loss of his *Soul*; so Gods creating the *World*, cannot equalize Christs *Redeeming* of the *Soul*. It is proper, and peculiar to *Christ*, to be the *Redeemer* of *Mankind*; yet this work of redemption the *Romists* ascribe to *MARY*; whom they call their *Hope*; their *joy*; their *Mediatress*; a *Medicine* for the diseased; a *Defence* from the *Enemy*; a *Friend* in the hour of *Death*. But is not this (among all the *Topicks* of *Prayer*) the strongest *Argument*, that *Christ* hath redeemed us? Or that we are his redeemed ones? Thus (*Eph. 1. 7.*) *In whom we have redemption thorough his blood, the forgiveness of Sins, according to the riches of his Grace.* In this *Text*, and *Truth*, there are these things worthy inspection, and reflection.

The *MATTER*. This is *Redemption*. The *Subject*, and *Theam*, or *Thesis* is *Redemption*. The rare *Contrivance* of this, is greatly worthy (of) and calls aloud (for) a critical *Contemplation*.

Let the redeemed of the Lord take a



*Prospect of this in its Plat-form, and in its Publication.*

1. In its *Plat-form*. Was not this gloriously laid in the eternal *Project*, and *Purpose* of God? Yea, in that (aged) *Promise*, which passed between the *Father*, and the *Son*? Thus (Tit. 1. 2.) *In hope of eternal Life, which God that cannot lye, promised before the World began.* Or rather from the beginning of *Ages*.

2. In its *Publication*. The discovery of this *Mystery* of redemption was early, and shined forth in the very *Morning* of the *World*. No sooner is Man polluted, but Christ is promised. Thus (Gen. 3. 15.) *I wil put enmity between Thee and the Woman, &c.*

2. The *MEDIUM*. Whom. This is Christ. The Redeemer is Christ. In whom we have redemption. 'Tis he (Gal. 3. 13.) *that redeemeth from the curse of the Law, &c.* If any say, how can they be blessed, whom the Law pronounceth cursed? 'Tis easily answered, because Christ was made a *Curse* for his. *For it is Written, Cursed is every one that hangeth on a Tree.* As the *Serpent* was accursed above all the *Beasts* of the

## The DEPTHS of GOD.

the *Field*; so] the *Death* on the *Tree* was accursed above all kinds of *Death*; the *Serpent* being the *Instrument*, and the *Tree* the *Occasion*.

The MERIT. *Blood*. Thorough his blood. In whom we have redemption thorough his blood. Not (her) blood, but (his) blood; not the blood of *Mary*, but of *Christ*. Not the blood of *Hales*, and *Becket*, but the blood of *Christ*. Believe it; *Redemption* is not thorough the *Milk* of the *Mother*, but thorough the *Blood* of the *Son*. The *Blood* of *Christ* was meritorious as to *Redemption*. This blood spake better things than the blood of *Abel*. That blood had as many *Tongues* as *Drops*; and every *Drop* crying for *Vengeance*. Was not *God* in his *Inquisition*, more critical than the *Spanish Inquisition*, though that be done with utmost *secrecy* and *security*? *Christ* must bleed (and that unto *Death*) in order to *Redemption*. Thus (*Rev. 5. 9.*) *Thou wast slain, and hast redeemed us to God by thy blood, &c.* Here is a redemption to *God*; to the *Benignity* of *God*; to *Grace* and *Glory*; but this is thorough the blood of *Jesus*.

The

3.

Διὰ τοῦ  
αἵματος  
αὐτοῦ.

4.

Remittere  
is retro  
mittere.

ὅς περ  
ἠωμάτισ.

The MERCY. The forgiveness of sins. In whom we have redemption thorough his blood, the forgiveness of sins. Here is remission, and to remit is to send back. It properly signifieth the sending of a thing back to the place from whence it was taken. Here is remission, and that of sins. Of *Lapses* and *Offences*; of *Faults* and *Falls*; so the Greek. Did *Julius Caesar* glory in nothing more than in giving, and forgiving? In giving to his *Friends*, and in forgiving his *Enemies*. What may be said of a *Christ* then, a greater than *Caesar*?

5.

χρὶς πλὴς  
τον, &c.

The MOTIVE. This is grace; riches of grace; riches of his grace. In whom we have redemption thorough his blood, the forgiveness of sins, according to the riches of his grace. For the most plentiful goodness of himself; so *Grotius*. Thus (Rom. 2. 4.) Or despisest thou the riches of his goodness, &c.

For *Christ* (who was without sin) to be made sin for his, that they might be made the righteousness of God in him, is not this one of the *Depths* of God? For a sinless *CHRIST* to do, and dye; to spend his *Breath*, and spil his *Blood*,  
for

for sinfully sinful *Creatures*, is not this one of the *Depths* of God? For him by whom no man knew sin, and who knew no sin by himself, not only to have his *Veins* breathed, but also his *Vitals* let out, is not this one of the *Depths* of God? Thus (Heb. 9. 12.) *By his own blood he once entered into the holy place, having obtained eternal redemption for us.* As the high Priest with blood entered the *Holy of Holiest*; so Christ (by his own blood) entered into *Hea-* <sup>Is<sup>is</sup> a<sup>u</sup></sup>  
*ven* (whereof the *Holy of Holiest* was a <sup>uat<sup>o</sup></sup> *Type*) having obtained eternal redemption for his. Christ gave himself (for) his, that he might *redeem* them; Christ gives himself (to) his, that he may *re-*  
*form* them. The *dying* of Christ (for) his, is their *Redemption*; the living of Christ (in) his, is their *Reformation*.

---

There is a *Depth* of God which is RE-  
DEMPTION;  
For *Man* was sold, and this is his *Re-*  
*emption*.

This

# *The DEPTHS of GOD.*

This I assert, refute it if ye can,  
'Tis (CHRIST) not (MARY) that  
redeemeth *Man*.

'Twas not a *Woman*, but a *Man* must  
suffer;

The *Candle* of the *Papists* wants a  
*Snuffer*;

Yea, an *Extinguisher*; for (solely)  
HE,

Not SHE, appeareth in redeeming  
*Thee*.

'Twas not the *Milk* of *Mary*, but the  
*Blood*

Of *Christ*, that to *redeem* is under-  
stood.

'Twas (HE) not (SHE) who living, dy-  
ing, said,

'Tis FINISHED: Shal his now be  
afraid?

It was (*His*) Blood, not (*Hers*) that did  
*atone*.

'Twas (*He*) not (*She*) who did redeem  
*alone*.

The *Veins* of (HIM) not (HER) were  
breath'd no doubt:

The *Vitals* not of (HER) but (HIM)  
let out.

'Twas

## *The DEPTHS of GOD.*

29

'Twas not the (*Adother*) but the (*Son*)  
must die:

'Tis (*HE*) not (*SHE*) that must sepul-  
cred lie.

*Lord*, hast thou *done*, and *died* too for  
*Me*?

Oh let me *do*, and also *die* for *Thee*!

---

CONVICTION. *Conviction*, that's  
one of the *Depths of God*. As there is  
an external, and legal Conviction in the  
*Court of Man*, so there is an internal,  
and effectual Conviction in the *Court of*  
*Conscience*. Though there be many *Con-*  
*victions* without *Conversion*, are there  
any *Conversions* without *Conviction*?  
Then doth the *WHITE of Grace* appear  
likest it self, when the *BLACK of Sin* is  
set by it; and where is the *Christian*  
whose *Experience* tels him not, that *Con-*  
*viction* is *Midwife to Conversion*? Is not  
this then one of the *Depths of God*? For  
a Man to be convinced of *Sin* (as) *Sin*;  
of *Sin* in the *Nature* of it, as well as in  
the *Danger* of it, is not this one of the  
*Depths of God*? There are three great  
*Convincers* mentioned in the Sacred  
Scrip-

4.

Scripture ; Conscience ; Christ ; the Spirit.

1.

**CONSCIENCE.** Thus (John 8. 9.) *And they which heard it, being convicted by their own Conscience, &c.*

'Ελίγχο.

The Greek word signifies Conviction by *Argument* ; the refutation of an opinion, that men before had imbibed, and espoused. *Christ* made their *Consciences* their *Convincers*. Their *Conscience* told them that they were Guilty, if not of that sin, yet of other sins as bad as that.

2.

**CHRIST.** Thus (Jude v. 15.) *To convince all that are ungodly amongst them.* The great day, will not only be a day of *Execution*, but also of *Conviction*.

3.

**The SPIRIT.** Thus (John 16. 8.)

'Ελίγζη.

*And when he is come, he shall reprove (convince, so the Greek) the World of sin, &c.* To reprove, is only to discover a fault ; to convince, is to take away all reasons that can be alleadged for it. The *Convictions* of the Spirit are never single. As the voice of *Satan* is to cry *Sin, Sin* ; so the voice of the *Spirit* is to cry *Grace, Grace*. As there is a conviction of sin which is *rational* ;



*The DEPTHS of GOD:*

34

*tional*; when a mans reason is non-plust, and he cannot deny the *Truth* of it: So there is a Conviction of Sin which is *spiritual*; when a man's heart stoops under it, and he takes the shame to himself. Conviction, is a manifest and infallible DEMONSTRATION, which takes away all the *Cavils* of the Soul, when a thing is shewed to be impossibly otherwise than it is represented; may not this then be called one of the *Depths of God*? Where is the person in a state of *Faith*, that did not first see himself in a state of *Unbelief*, and is not this one of the *Depths of God*? Where is the person in a state of *Grace*, that did not first see himself in a state of *Sin*, and is not this one of the *Depths of God*? Where is the person in a state of *Religion*, that did not first see himself in a state of *Rebellion*, and is not this one of the *Depths of God*? Where is the person in a state of *Life*, that did not first see himself in a state of *Death*, and is not this one of the *Depths of God*? Where is the person in a state of *Light*, that did not first see himself in a state of *Darkness*, and is not this one of the *Depths of God*? Where is the person that

*The DEPTHS of GOD.*

that (thorough *Grace*) is bound for *Heaven*, that did not first see himself (thorough *Sin*) bound for *Hel*, and is not this one of the *Depths of God*?

*Dulcia non meruit, qui non gustavit amara.*

**CONVICTION** enters next and staged is

A *Depth of God*, both unto *Him*, and *His*.

'Tis no new thing, if we the *Scripture* mind,

Three grand **CONVINCEERS** (running) there to find:

*Conscience* is one; *Jehovah* is another: The Sacred *Spirit* also is the other.

Who wil deny (not under a *Restriction*) Unto *Conversion* **MIDWIFE** is *Conviction*?

*Conviction* may without *Conversion* be, But did *Conversion* ever any see, Without *Conviction*? Can the **WHITE** of *Grace*

So *splendid* be? Yea, can her native *Face*.

So *charming* be, as when the **BLACK** of *Sin*

Is standing by? No; now the *Soul* doth win **A**

A JESUS; who to *Me* is *All in All*;  
And unto *Others*, ever since the *Fall*.  
Oh mighty *Christ*! thou hast convinced  
*Me*

Of *Sin* (as *Sin*) that thereby I might see  
A *State of Sin*, before a *State of Grace*;  
And (*acquiesce*) in running of the *Race*.

CONVERSION. *Conversion*,  
that's one of the *Depths of God*. True <sup>5.</sup> *Nunquam*  
*Conversion* is never too late. *Heaven*, *sera*, *Con-*  
*is* entailed upon *Holiness*, and the *Crown* <sup>versio ve-</sup>  
*is appointed* for the *Head* of the *Con-* <sup>ra.</sup>  
*vert*; is not *Conversion* then one of the  
*Depths of God*? The *Mind* may be  
thoroughly *convinced*, and yet the *Man*  
not truly *converted*. To convert a *Sin-*  
*ner*, is a greater work, than to work  
Wonders in *Nature*. Though God lo-  
veth *Converts* never the worse, for being  
such *Sinners* before they were conver-  
ted; yet they should loath themselves so  
much the more, for being such *Sinners*  
before they were converted. There is  
an indispensable *Necessity of Conversion*;  
is it not then one of the *Depths of*  
*God*? Thus (Mat. 18. 3.) *If ye be not*  
*converted, and become as little children,*

• Εἰς τὴν βασιλίαν  
 τῶν οὐρανῶν  
 ἐξέλθω.

ye shall not enter into the Kingdom of the heavens. So the Greek. There must be Conversion: If ye be not converted: And there must be Submission and Humility: And become as little children. The *Child* of a Prince (without aversation and dedignation) wil associate himself with the *Child* of a Peasant. Conversion, is the proper work of Omnipotency, by his Spirit, in his Word; is it not then one of the *Depths* of God? The ARMINIAN faith, put all the Operation of Grace that need to be put into one *Ballance*, a man's *Free-will* (balanced against it) wil weigh it down; wil turn the *Scales*; and determine the *Case* whether a man shall be converted, or no; shal accept of *Grace*, or no. Now by this *Heterodox Opinion*, it will follow, that not God by his FREE-GRACE, but *Man* by his FREE-WILL, is the efficient cause of his *Conversion*. 'Tis true, the Soul worketh in the very *Moment* of *Conversion*. Thus (Acts 9. 6.) *Lord, what wilt thou have me to do?* I thought I had done wel before, and could have said unto any *Opponent*, What *Evil* have I done? But I am of another *Mould* now; and of another *Mind* now

Quid mali  
 feci?

now; Lord, what wilt thou have me to do? *Saul*, was now in FIERI; in making; and reflect the *Beatings* of his *Pulse*. Lord, what wilt thou have me to do? I have been doing my own Wil, but now I would do thy Wil. I have been doing the Wil of *Satan*, but now I would do the Wil of *God*. I have been doing (without) thee, and (against) thee; but now I would be doing (from) thee, and (for) thee. Lord, what wilt thou have me to do? So *Lydia* (*Acts* 16. 14.) *Whose heart the Lord opened*: There was *Christ's* work. *That she attended to the things which were spoken of Paul*. There was her work. *Paul*, was a curious *Pracher*, but he did not open her *Heart*. To the *Ears* (may) a *Paul* preach, but to the *HEART* (must) a *CHRIST* preach. *Whose heart the Lord opened*. The *Metaphor* is taken from opening a *Door* or *Lock*. The *Opener* is he who hath the *Key* of *David*, (*Rev.* 3. 7.) *opening, and no man shutting, shutting, and no man opening*. The *Babes* of *Grace* act in the very *Birth*; Yet know, that (in order of nature) the work of *God* is before the work of the *Soul*; and the

work of the Soul *dependeth* upon the work of God: The one as the *Cause*, the other as the *Caused*; the one as the *Efficient*, the other as the *Effect*; the one as the *Spring*, the other as the *Stream*; the one as the *Root*, the other as the *Fruit*. No preparation is antecedaneous as to God: For, *the preparations of the heart in man*, (Pro. 16. 1) *and the answer of the tongue is from the Lord*. Believe it, *Conversion* is without the *Sphere* of our *Activity*. He that is a BARNABAS (the Son of *Conversion*, as the word signifieth) is so by the God of Grace, and by the Grace of God; is not this then one of the *Depths* of God? Nothing below *Almightiness* of Power, can effect the *Conversion* of the Soul; is not this then one of the *Depths* of God? Should JEHOVAH say to all the *Angels* in *Heaven*, there is such a *Person*, in such a *Country*, and in such a *City*, who is a *Gentile-Sinner*; This *Enosh* makes *Wickedness* (not his *Woe*) but his *Work*; His *Element* is *Sin*, and he is out of his *Element* when he is not sinning; when he is not adding sin to sin: The poor Man stands (as it were) upon the *Confines* of *Eternity*; and (as it

it were) upon the *Battlements of Hel*: There is but a *Step* (as it were) between *Him* and *Damnation*: But such are the (expatiated) *Bowels of Benignity* in me, that I had much rather he should be *convinced*, than *confounded*; that he should be *converted*, than *consumed*; that he should be *saved*, than *damned*; that he should go to *Heaven*, than to *Hel*: Go ye all, therefore, and lay *Siege* to his *Soul*; improve your utmost to give him a seasonable, and futable *CHECK*; give him a timely, and a true *Turn* out of the way of *Sin*, into the way of *Grace*; that he may happily escape the wrath to come, and not perish for an *Eternity*. All these *Angels* (more than probably) upon the Command of this *Being of Beings* would go; for, they are all *mini-* ENS EN-  
*string Spirits*, (Heb. 1. 14.) sent forth *TUM.*  
*to minister for them who shall be heyres of salvation*; and would improve their utmost *Power* and *Prudence*, in order to the *Conversion* of this *ISH*: But returning, must give this *Answer* unto that *GOD*, who hath *Beams of Glory*, as wel as *Bowels of Mercy*; and who is infinite in *Power*, as wel as in *Pity*: *Greatest God*; we went to the *Place*,  
D 3 \ and



and found the *Person*; one *Hyperbolically* sinful; sinful to a wonder; sinful above all wonder: We did set before him the way of *Life*, and the way of *Death*; the way of *Deliverance*, and the way of *Destruction*: We presented him with *Precepts* and *Présidents*; with *Punishments* and *Promises*: We did set before him *Misery* and *Mercy*; the BLACK of *Sin*, and the WHITE of *Grace*: We discoursed of *Sorrow* and *Solace*; of the *Torments* of *Hel*, and of the *Triumphs* of *Heaven*: But, as we found him, so we left him; nothing that we said or did, was influential upon him: Father of *Mercies*; we could not turn him from darkness to light, (*Acts* 26. 18.) and from the power of *Satan* unto *God*: We did what we could, but we could not take this CITTADEL, and cause him to launch forth into this great Deep of CONVERSION, which is one of the *Depths* of *God*: Lord, if thou layest not *Seige* to his *Soul* thy *Self*, and (consequentially) make it a *Captive* to thy *Free-Grace*; the *Man* must dwell with devouring fire, and with everlasting burnings, notwithstanding all that we have said or done.

## The DEPTHS of GOD.

39

It is not the *Word* which *Man* speaketh, nor *Man* which speaketh the *Word*, but *G O D* (by his *Spirit*) who converteth the *Soul*. Hath *Man* (before *Conversion*) a *Liberty* of *Will* unto that which is spiritually good? Is not *Man* (before *Conversion*) purely *passive*? Yea, and (after *Conversion*) are not the *Cedars* in *Lebanon*, as well as the *Shrubs* in the *Valley*, like a *Coach-Wheel*, that runs not, unless it be drawn? Can *M A N* (from *Himself*) any more prepare himself for his own *converting*, than a *Stone* can prepare it self to its own softning? Is not *Conversion* then one of the *Depths* of *God*? Though the ways of *God* in *Conversion* be various; his *Spirit* working when, where, and how it pleaseth; And though the *V A R I E T Y* of his ways (in this noble work) doth transcend the *Apprehensions* of *Men*, if not of *Angels*; Yet there is an undeniable *Necessity* of it, and is it not then one of the *Depths* of *God*? Thus (*Acts* 3. 19.) *Repent ye therefore, and be converted, that your sins may be blotted out, &c.* Here is *Remission*, but it follows *Conversion*. Is it not a *Metaphor* taken from a munificent *C R E D I T O R*, who

*Libertatem Arbitrii.*

*Ex puris Naturalibus.*

## The DEPTHS of GOD.

(remitting a *Debt*) presently blots it out of his *Book of Accounts*, as if he had received it? Or, from a *Washer*, who rubbeth *Spots* out of *Linnen*? Or, from a *Scribe*, who razeth out the *Errors* of his *Pen*, and Menda's of his *Writing* with a *Pen-knife*? To be (really) *converted*, is to be (*graciously*) turned out of the way of *Sin*, into the way of *Grace*; out of the way of *Darkness* into the way of *Light*; out of the way of *Death*, into the way of *Life*; out of the way of *Hel*, into the way of *Heaven*; is not this then one of the *Depths* of *God*?

---

CONVERSION follows next as  
*Depth of God,*

That *Malefactors* may evade the *Rod*.  
Can Man create himself? No: Nor  
can He

Convert himself. As from the *Pest-house* flee

ARMINIANISM, which is a fatal  
*Brink*:

Not *Orthodox*, but *Heterodox*, I think.  
'Tis not the *Word* that preached is by  
*Man*;

Nor *Men* who preach the *Word*, that  
ever can Con.

*The DEPTHS of GOD.*

41

*Convert a Soul: If CHRIST be pas-*  
*sive, then*

They stil must go for (unconverted)  
*Men.*

What *turned* from the way of Sin to  
*Grace?*

That so the Soul might run another  
*Race.*

What *turned* from thy *Darkness* unto  
*Light?*

That it might not to Thee be (ever)  
**NIGHT.**

What *turned* from a State of Death to  
*Life?*

That so there might no (longer) be a  
*Strife.*

What *turned* from the way of *Hel* to  
*Heaven?*

And so (at last) be *purged* of all  
*Leaven.*

If this be not the *Depth* of God, then I  
(Oh greatest God!) must live in  
*Misery.*

---

**ADOPTION.** *Adoption*, that's  
one of the *Depths* of God. *Christ* was  
made the Son of *Man*, that the *Sons* of  
*Men* might be made the *Sons* of God;  
Is

6.

Eis 72 i.  
dis.

is not *Adoption* then one of the *Depths* of God? As *Christ* was the Son of God by *Nature*, so the *Christian* is the Son of God by *Grace*. To have the *Church* for our *Mother* is much, but to have God for our *Father* is much more. If *Adoption* be a gracious *Sentence* of God, whereby (upon the account of *Christ*) he receiveth those that believe unto the *Dignity* of *Sons*; is it not then one of the *Depths* of God; Thus (Jo. 1. 11, 12.) *He* (that is *Christ*) *came* unto his own: Into his own *Land*; so *Bezai*. Of *Israel*; so *Piscator*. To his own *People*; so *Maldonat*. *And his own*: His own by *Creation*; by *Accommodation*; by *Preservation*; by *Nation*. But what of his own? His own *received him* not: They did not make his *Person* the *Object* of their *Faith*; nor his *Precept* the *Rule* for their *Obedience*. They did not believe in him, and obey him. They did not acknowledg him to be their *MESSIAS*. But as many as *received him*: As many: Whether *Cedars* or *Shrubs*; whether *Bond* or *Free*; whether *Old* or *Young*; whether *Men* or *Women*; whether *Jews* or *Gentiles*. As *received him*: As believed

## THE DEPTHS of GOD.

ved in him; as believed in his name, which is the sole name *under heaven given amongst men whereby they can be saved.* (Acts 4. 12.) To them gave he power: Hence the *Papists* say, Power is in Man. So the *Rhemists* would have it to be in the power of men (if they would) to be the *Sons of God*. The vulgar Latine reads it thus; To them gave he this right to be made the *Sons of God*. The Greek word signifies Authority and Right, Prerogative and Priviledge, as wel as Power. Now *Christ* giveth the *Priviledg* of *Sons* three ways.

Hoc Jus ut  
Filij Dei  
sunt facti.  
Ego &c.

By way of *MERIT*. In the *Passions* of *Christ*, there was not only a legal Debt, but also more than a legal *MERIT*. When the fulness of time was come: (Gal. 4. 4, 5.) The fulness of grace; the fulfilling of promises; the fulfilling of the Law, and Prophets. God sent his Son: His begotten Son; his only begotten Son; his only (so) begotten Son; his Son by Nature. Made of a Woman: A Woman shal compass a Man. He was not without a Woman, as Adam was; nor by Man and Woman, as we are; nor of a Man without

I.

## The DEPTHS of GOD,

without a *Woman*, as *EVE* was; but of a *Woman* without a *Man*. Made under the *Law*: Not only under the (Ceremonial) *Law* as he was a *JEW*, but also under the (Moral) *Law* as he was a *MAN*. To redeem those that were under the *Law*, that we might receive the *Adoption of Sons*. The Greek word for (*Adoption*) indicates the Nature of it; which is to put one in the place of a Son, that was not a Son; comprehending all in one word: Is not this then one of the *Depths of God*? Here is *Redemption* in order to *Adoption*; so that *Adoption* is by way of *Merit*. Not from the *Merit of Man*: For, though (evil) *Works* (in order to *Justice*) do merit *Damnation*, yet (good) *Works* do not merit *Salvation*: The Argument is irrefragable; because the good works of the *Creature* (in order of *Justice*) are due *Debts* to the *Creator*. We cannot (possibly) merit by what we do, because obliged unto it by *Duty*: But to merit, is a work not due; making a *Reward* due from the work wrought, which before was not due.

Tiοδωτix  
of υος and  
πiςυι.

Ex Opere  
operato.

2. By *Vertue* of his *SPIRIT*, Christ receives



receives the Spirit; sends it into the Hearts of his; and so makes them the Sons of God: Is not Adoption now one of the Depths of God? Thus (Gal. 4. 6.) And because ye are Sons: This he addeth (saith Pareus) lest he should seem to attribute Adoption only to the Jews. God hath sent forth the Spirit of his Son into your hearts: 'Tis called the Spirit of the Son, because it proceedeth from the Father, and the Son; so Estimus, and Tirinus. 'Tis called (Rom. 8. 15.) The Spirit of Adoption. But it may be called the Spirit of the Son, because it scaleth up Adoption in Christ, and arrives the Soul at an Assurance of it. Crying, Abba, Father. The Father, so the Greek; the last having its Article. The first is Syriack; the second is Greek; Whereby may be signified the Union of the Hebrews and Grecians; or Jews and Gentiles in one Church. The gemination (Father, Father) indicates, and intimates a fiducial, filial, and vehement affection.

'Αββὰ ὁ πατήρ.

By Vertue of UNION. Christ, is the Son of God, by vertue of the (personal) Union. Thus (Luke 1. 35.) And the Angel of the Lord said unto her:

3.

Ubera  
&  
Vulnera.

her: But who was this? This was *Mary*, the *Mother* of *Jesus*: A *Virgin* before she had *Children*, but not after. God may be praised for her, who made her the *Instrument* of the coming of *Christ* into the World; but the **P A P I S T S** commit gross *Idolatry* in making her an *Idol*: For they give her the *Titles* of *Mediatrix*; *Salvatrix*; *She-Saviour*; *Queen* of *Heaven*; *Queen* of *Mercy*; the only *Hope* of the *miserable*. They parallel *Breasts* and *Wounds*; making the **MILK** of *Mary* to be as *precious* as the **BLOOD** of *Christ*. But what of this *Mary*? The *holy Spirit* shall come upon thee: The *Spirit* did (as it were) cast a *Cloud* over her; which may give *Check* to *Mortals*, when they make too curious an *Acquisition* into the *Mystery* of the *Incarnation*. And the power of the highest shall overshadow thee: A *Metaphor* taken from *Birds*, cherishing their young ones. Therefore also that *holy thing*: *Christ*, who was *sinless*. Which shall be born of thee, shall be called the *Son* of *God*. *Christ* (as **G O D**) was the eternal *Son* of the *Father*; *Christ* (as **M A N**) was conceived of a sanctified *Maids*,

*Mass, or Substance, without all Sin.*  
 Now, as *Christ* was the *Son of God* by  
*Vertue of the (personal) Union*, so the  
*Christian* is the *Son of God* by *Vertue of*  
 the (mystical) *Union*: Is not *Adoption*  
 then one of the *Depths of God*? Is it  
 so honourable to be the *Son*, or *Daugh-*  
*ter of a (mortal) M A N*? how (inesta-  
 bly) honourable then is it to be the *Son*,  
 or *Daughter*, of an (immortal) *G O D*?  
 Is not *Adoption* now one of the *Depths*  
 of *God*? If *Adoption* be the *Translation*  
 of a *Person*, from the *Family of the*  
*World*, and *Satan*, into the *Family of*  
*God*, with his *Investiture* in all the *E-*  
*moluments*, and *Immunities* of that  
*Family*; is not this then one of the  
*Depths of God*?

---

ADOPTION enters now, and (on  
 the Stage)

*Charms* unto Joy the *Converts* of the  
*Age.*

*Christ* (only) is the *Son of God* by *Na-*  
*ture*;

By *Grace* a *Son* each *Christ'an* in his  
*Stature.*

CHRIST

CHRIST, *maker* is of *Sons* by way  
of *Merit*;

By *Uion*; and also by his *Spirit*.

'Tis something to be *Sons* of (mortal)  
M E N,

If *Men* of *Birth* and *Bulk*. What is it  
then

To be the *Sons* of an (immortal) *GOD*,  
And be *exempted* from an *Iron-Rod*?  
This is the *Wonder* since the *World*  
began,

The *Son* of *God* is made the *Son* of  
*Man*:

That *Sons* of *Men* might *Sons* of *God*  
be made;

And (thorough *GRACE*) in muddy  
*Waters* wade.

*Sons* are *invested* in *Immunity*;

And may (in *Egypt*) *Abba*, *Father*  
cry.

Oh blessed *JAH*! by Thee the *Day* is  
won;

I was a *Slave*, but now I am a *Son*.

Oh let me *live*, that I may also *die*

A *Servant*, and a *Son* in *Family*!

7.

VOCATION. *Vocation*, that's  
one of the *Depths* of *God*. *Vocation*,  
is a *Comment* upon *Election*; is not this  
then

then one of the *Depths* of God? If *Vocation* be the effectual *Voice* of God to the *Soul*, by his *Spirit*, in his *Word*, in order to a *Revelation* of *Christ*, is not this then one of the *Depths* of God? They are *holy* ones, that shall be *happy* ones, and *pure* ones, that shall be *perfect* ones: They are *gracious* ones, that shall be *glorious* ones, and *called* ones, that shall be *crowned* ones: Is not *Vocation* now one of the *Depths* of God? Those, all those and only those, shall be (everlastingly) *crowned*, who are (effectually) *called*; is not *Vocation* then one of the *Depths* of God? As *Elijah*, and *Elisha* walked together till the fiery *Charet* parted them: So, until effectual *Vocation*, there is no difference between *Persons*; they all run to the same *Excess* of *Riot*: Is not this then one of the *Depths* of God? If we inspect the *Idea*, or *Index* of the *Volumes* of *ETERNITY*, we shall find *calling*, as well as *crowning*; and *gracious Manners*, as well as *glorious Mansions*; Is not *Vocation* then one of the *Depths* of God? Thus (Rom. I. 6.) *Among whom are ye also the called of Jesus Christ*. If God gives effectual *Vocation* at this *Dis-*

Suavis  
Morus in  
Verbo; for-  
tis Tractus  
in Deo.

Cum om-  
nibus per-  
tinentibus

*stance* (with all the *Appendices*, and *Appurtenances* thereof) what will he give unto this *Person* when he comes in- to his immediate *Presence*? The *Sym- metry* (indeed) is not to be made be- tween here and there; now and then. If so much in a *Cottage* of *Clay*, what then in a *Pallace* of *Glory*? If the first *Fruits* be an handful; headful; heart- ful; what will the *Crop* and the *Har- vest* then be? If the *EARNEST* a- mounts to so much, what is the total *SUMM* then like to be? But why do such a *Pigmy* as I attempt to give an *Inventory* of the *Benefits* of *Vocation*, when *Eternity* shall be little enough for their *Contemplation*? The *Potentates*, and *Princes* of the *Earth*, think they move in a lofty *Sphere*; but the (effectually) called are in the highest *Orb*; is not *Vocation* then one of the *DEPTHS* of *GOD*? *Vocation*, is an absolute *Act* of *Grace*, and is it not then one of the *Depths* of *God*? Thus (*Gal. 1.15.*) *But when it pleased God, who seperated me from my Mothers Womb*: From that very time wherein I was in the *Womb*; so *Piscator*. From the very be- ginning of my *Nativity*; so *Menochius*.  
Before

Before I was born (saith *Tirinus*) or deserved any thing. And called me by his grace. Here is *Vocation*, and that by *Grace*; is not *Vocation* then one of the *Depths* of *God*? And called me efficaciously, in the time of my *Conversion*; so *Estius*. If *God* (efficaciously) calleth a *Sinner*, when there is nothing in him but *Sin*, what can be a *MOTIVE* with *God* but his *Free-Grace*? Is not *Vocation* now one of the *Depths* of *God*? Art thou called a *Saint*? Either be not so much as called so; or be more than so called; otherwise, thy (external) *Privilege*, will be but an (eternal) *Punishment*. For a Person to be running with a full *CAREER* *Hel-ward*; and *Death-ward*; and *Damnation-ward*; and then to be (effectually) called, is not this one of the *Depths* of *God*? For a Person to be called out of a *State* of *Darkness*, into a *State* of *Light*; out of a *State* of *Death*, into a *State* of *Life*; out of a *State* of *Sin*, into a *State* of *Grace*, is not this one of the *Depths* of *God*? For a Person to take more pains to go to *Hel*, than many do to go to *Heaven*; and for this Person (then) to hear a voice behind it



## The DEPTHS of GOD.

(Isa. 30. 21. ) saying, *This is the way*  
 &c. Soul, that's not the way, this is  
 the way: That's the way to *Death*,  
 this is the way to *Life*; that's the way  
 to *Hel*, this is the way to *Heaven*; is  
 not this one of the *Depths of God*?

**VOCATION** is the *Depth of God*  
 above;

For 'tis (indeed) a signal *Act of Love*.  
 From *Darkness* unto *Light*, men cal-  
 led are;

That *They* may in the choicest *Mercies*  
 share.

From endless *Death*, unto an endless  
*Life*,

Men called are to *Period* the *Strife*.

Though this hath been *obnox'us* to *Re-*  
*jection*,

**VOCATION** is a **COMMENT** on  
**ELECTION**;

Which *meriteth* a (critical) *Inspection*,  
 And also *calletb* for a (due) *Reflection*.

As to *Existence*, choosing taketh place;  
 But calling as to *Evidence* embrace.

Though all the *Chosen* may not called  
 be;

Yet all the *Called* chosen are I see.

God's

## The DEPTHS of GOD.

33

Gods grac'ous *Call*, and glor'ous *Crown*  
also,

(Like Isa'c's *Twins*) I see together go.  
Oh LAMB of GOD! I have a  
blessed *Call* :

Let not my *Carr'age* be a bitter *Thrall*.  
Oh *Lamb* of God! between the *Lip* and  
*Life*,

No *clashing* suffer, to foment a *Strife*.

8.

RESURRECTION. The *Resur-*  
*rection* of the *Body*, that's one of the  
*Depths* of *God*. The *Confidence* of  
*Christians*, is the *Resurrection* of the *Fiducia*  
*Dead*: Is not this then one of the *Christia-*  
*Depths* of *God*? The *Resurrection* of *norum,*  
the *Body* is one of the six *Principles*. *Resurre-*  
Thus (Heb. 6. 1, 2. ) *Therefore leaving* *ctio Mor-*  
*the principles of the doctrine of Christ,* *tuorum.*  
*let us go on unto perfection*: Not that  
this (countenanceth) a *Dereliction* (of)  
the *Principles* of *Religion*, but (com-  
mandeth) a *Progression* (in) the *Princi-*  
*ples* of *Religion*. We are not to cast be-  
hind our backs, and quite let slip out  
of our memories, the first principles of  
E 3 *Religion*;

Religion ; but to go forward (like good Travellers) in a Christian RACE. The Principles follow, which were (as is thought) the six Principles of the Apostles *Catechism*.

1.

*Repentance from dead Works.* Works (here) are called dead ; either because they render a man *obnoxius* to Death ; or because they proceed from *Man*, who (naturally) is dead spiritually. They are called dead Works, because they are the *effects* of the *Death* of the SOUL ; so *Gomarus* : Or, because they do not profit unto eternal Life, which is the *End* of humane *Actions* ; so *Menochius*. These dead Works alienate from God ; For, as the *Soul* gives Life to the *Body*, so *God* gives Life to the *Son*!

Sicut A-  
nima cor-  
pori dat  
Vitam,  
ita Animæ  
Deus.

2.

*Faith towards God.* In Father, Son, and Spirit ; so *Parans*. Faith in Christ, is Faith in God ; so *Gomarus*. But the *Person of Christ* (properly) is the *Object* of Faith, as his personal *Excellency* is the *Object* of Love.

3.

*The Doctrine of Baptisms.* May not the Apostle here allude unto the *Washings* under the Law ? Or, may not the plural NUMBER be put for the singular ?

glan? Or, may we not understand here the Baptism of the Spirit, and the Baptism of Water? Or, may we not understand here a triple Baptism? Of Water; of the Spirit; and of Suffering. *Fluminis; Fluminis; Sanguinis.*

*The Imposition of Hands.* This Principle is much controverted, as to the Particularity, and Universality of it; but I shall not enter into the Body, and Bowels of this Controversie: I shall only subscribe it (were there any need of my Subscription) that it (was) and (is) one of the six Principles.

*The Resurrection of the dead.* There is a two-fold Resurrection, metaphysical, and physical.

*Metaphysical, or Spiritual.* There is the Resurrection of the SOUL. Thus (Col. 3. 1. ) If therefore ye be risen together with the Christ, the things above seek ye, where the Christ is on the right hand of the God sitting. So the Greek Text. If ye have a resurrection (graciously) given your Souls; out of a state of Sin, into a state of Grace, contemplate then (firstly) and (lastly) the things above, where (the) Christ is near unto (the) God; next unto (the) God.

E 4

Physical,

2. *Physical, or Literal, and Natural.*  
 Thus there is a resurrection of the dead, both of the just, and unjust, (Acts 24. 15.) This is a Resurrection of the BODY. Here is the resurrection of the Elect, and the Non-Elect; of the Good, and Bad; of the Just, and Unjust. Now between the resurrection of these persons, there seems to be a considerable Tract of Time. Thus (Rev. 20. 4, 5.) *I saw the Souls of them that were beheaded for the witness of Jesus, and for the word of God: Here is a Resurrection, and this is called the first resurrection. Here are Martyrs; those, who passed thorough violent Deaths; those, who laid down their BLOOD on this side the GRAVE. But are those (solely) concerned in the first Resurrection (which is a Resurrection of the Body) who had their Veins breathed, and their Vitals let out? No; for this follows in the Text: And which had not worshipped the Beast, nor his image; neither had received his mark upon their foreheads, or in their hands: So that (in submission to a Leviathan-Judgment) not only those who were Martyrs (for) Christ, but also the*

the *Members* (of) *Christ*, are concern-  
ed in this first corporeal resurrection.  
Not only those that were beheaded for  
the witness of *Jesus*; for the things of  
*Christ*, so *Grotius*; for the Gospel of  
*Christ*, so *Paraus*; But also all that  
had not touched with the *Beast*; with  
*Antichrist* (so *Durham*) shal be con-  
cerned in the first *Resurrection*. *All*  
*thas sleep in Jesus*; *Members* as well as  
*Martyrs*; *Babes* as wel as strong *Men*;  
*Shrubs* as well as *Cedars*, shal be con-  
cerned in the first resurrection. But  
what follows? *They lived, and reigned*  
*with Christ a thousand years*. The  
Greek is (the) thousand years. The  
*Article*, should not be omitted, and the  
*Emphasis* lost. They are egregiously  
mistaken, and beside the Text, who  
understand this resurrection to be *Me-*  
*taphorical*, not *Corporal*; and (the)  
thousand years reign with *Christ* (in  
*PERSON*; not by *PROXIE*),  
to be in *Heaven*. But the rest of the  
dead (who died not (for) *Christ*, nor  
(in) *Christ*) lived not again until (the,  
so the Greek) thousand years were fini-  
shed. Whether, by the thousand years,  
a definite number is put for an indefi-

nite



nite, I shall not determine, but a person (of my stature at least, which is the least *Stature*) would be apt to think, that (by the thousand years) a considerable *Tract* of *Time* must be understood. And as there is the first resurrection which shall be unto *Salvation*, so there is the second resurrection which shall be unto *Damnation*. Thus (John 5. 29.) *They that have done good unto the resurrection of Life, and they that have done evil to the resurrection of Damnation.*

6 And of eternal Judgment. Here is the last Principle, and this is J U D G M E N T; yea, eternal Judgment. As there is no appealing (from) this Judgment, so there is no repealing (of) this judgment. The Sentence is for the Eternity of Felicity, or Misery of every Man, so Menochius. Hence the Opinion of Origen is refuted. It is one irretractable Judgment of great force for ever; so Grotius. No man can appear at the last day, by any other P R O X Y than Jesus Christ. But to proceed, Christ died a Sufferer, but rose a Conqueror. CHRIST, was willing to die alone, but he was unwilling to rise alone.

Sed quid  
moror  
istis?

Christus  
solus motus  
voluit;  
Christus so-  
lus surgere  
noluit.



alone. The Conception of Christ was *miraculous*; the Nativity of Christ was *marvellous*; the Death of Christ was *victorious*; and the Resurrection of Christ was *glorious*: Is not then the Resurrection of the Body one of the *Depths of God*? Had it not been for the Resurrection of Christ, we had still been in the EGYPT of our Sins, as the great Doctor of the Gentiles witnesseth. Thus (1 Cor. 15. 12.) Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? As if he had said, do but grant this, that the Body of Christ is risen, and you cannot (rationally) deny a RESURRECTION of our Bodies, for these two Reasons.

Because (his) Resurrection is the Exemplar of (our) Resurrection.

I.

Because *He*, and *His*, are one mystical Body. *He*, is the Head, and *His* are the Members. As it is true, though the personal Passions of Christ in the *Flesh* were perfect, yet until all his Members have suffered in the flesh (that which God hath appointed as their PORTION in PASSION) there is  
*some*

2.

*somewhat behind of the afflictions of Christ, (Col. 1. 24.) which Paul (for his part) rejoyced to fill up: It is as true, till Christ, and Christians, have a Resurrection of Body, there is somewhat behind of the Resurrection of Christ. Christ is not perfectly risen; until all his also rise. For, though the personal Resurrection of Christ was perfect when he arose; yet till all His also arise, personally, the Resurrection of Christ hath not received its utmost Perfection; Is not the Resurrection of the Body now one of the Depths of God? The Apostle proceeds to turn this Argument (v. 16, 17, 18.) For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished. From all which he draws this Conclusion, (v. 20.) But now is Christ risen from the dead, and become the first fruits of them that slept. Here is a Resurrection of Christ, and of the Creature; is not this then one of the DEPTHS of GOD? Christ is so much in the Resurrection, that he calls himself the Resurrection. When Christ was*

was going to the grave of *Lazarus*, he saith to *Martha* (John 11. 23, 24, 25.) *Thy Brother shal rise again*: She answered, *I know he shal rise again in the Resurrection at the last day*: Her faith was clear for the *Resurrection*, and *Christ* approved her *Confession*; yet gives her further *Instruction*, as followeth. *I am the Resurrection, and the Life*: Thus he is, not *formally*, but *causally*, or *virtually*. He is the *Author* of the *Resurrection*, and that in reference to both **NATURES**.

*Divine*. This is the *efficient* cause of the *Resurrection*. He shal raise our *Bodies* out of the *Dust*, and the *Dust* shal give up its *Prisoners*, by the *Power* of his **DEITY**; for he is *God*. He is co-eternal, co-equal, and con-substantial with the *Father*. (Phi. 2. 6.)

*Humane*. This is the *exemplary* cause, or *pattern* of the *Resurrection*. Upon this *Ground* the *Apostle* calls *Christ* (Col. 1. 18.) the *first-born from the dead*. For, though some were raised from the dead before *Christ*, yet seeing his *Resurrection* was the *cause* (saith *Caryl*) of their *Resurrection*, and wil be the *cause* of *Theirs* who shal be

be raised, therefore he is called the first-born from the dead. CHRIST (Rev. 1. 18.) had the *Keys of Hel, and of Death*, resigned up to him as the *Trophies* of his Triumphant Resurrection; is not this then one of the *Depths* of God? Are not they much beside the *Text*, and *Truth*, who assert, that the Resurrection of the *Body*, is a *Resurrection* of the *Light* within, to a *Dominion* of the *Man*? They make the *Resurrection* of the *Body* a meer ALLEGORY; and against it they make these following *Objections*.

Obj. 1. Job. 14. 14. former part. *If a man dies, shall he live again?*

Sol: The latter part of the verse, is a *Comment* on the former part of it. *All the days of my appointed time wil I wait til my change cometh.* What can the meaning be (if GOD understood himself) but this? He shall not live again in the state wherein he *lived*, before he died.

Obj. 2. Eccl. 3. 19. *What befalleth the Sons of Men, befalleth Beasts;* as the one dieth, so dieth the other, &c.

Sol. The COMMENT is legible, and intelligible, (v. 26.) *All go unto one place;*

place; all are of the dust, and all turn to dust again.

1 Cor. 15. 50. *Flesh and Blood cannot inherit the Kingdom of God.* Obj. 3:

By flesh and blood, I understand Sol. corruptible flesh and blood. Thus (v. 42. 44.) *It is sown in corruption, it is raised in incorruption. It is sown a natural body, it is raised a spiritual body: It shall be the same body, but changed into Spirituality, and Incorruptibility.*

1 Cor. 15. 35, 36. *But some man* Obj. 4: *wil say, how are the dead raised up? and with what body do they come? Thou Fool, that which thou sowest, is not quickned except it die.*

He is not called a N A B A L in respect of his Acquisition (after) the Resurrection; but in respect of his Hesitation (about) the Resurrection, from its seeming Impossibility, and for the Identity of the Body, (1 Cor. 15. 38.) Thou suggestest carnally concerning the Resurrection, and subjectest not thy humane Senec to divine Prudence; so Estius. Thou mightest (had'st thou not been besides thy self, or defective in thy Prudentials) have learned either of

Appay ex  
a priv. &  
pplw mens  
La, amens.

of these by dayly experience. For, Seeds are sown, and rot; yet they are so far from perishing thereby, that (contrariwise) they grow up far more beautiful. They are sown naked, but grow up green and fresh. Why then should it seem to thee incredible, that our BODIES should rise from *Corruption*, and that with far more excellent *Qualities* than they had before?

Obj. 5.

1 Cor. 15. 51. *We shal not all sleep, but we shal all be changed.* Hence, they say, not the same body.

Sol.

There may be *Sameness* of *Body* for many reasons.

1.

Because, the *Change* (in) a *Person*, is not the *Change* (of) the *Person*.

2.

Because, if not the same *Body* that is raised, 'tis a *Contradiction*: For then it must not be a *Resurrection*, but a **CREATION**.

3.

Because, 'tis (*Syllabically*) expressed (v. 28.) *To every seed his own Body.* Though there may be *Diversity* as to *Form*, there is *Identity* as to *Kind*. Is not this now one of the *Depths* of *God*?

But lest this should not arrive at a *Satisfaction*, let another speak, who was



## The DEPTHS of GOD.

was a far greater, and better ORATOR than my self. Thus (Job 9. 26, 27.) *And though after my skin, worms destroy this body, yet in my flesh shal I see God. Whom I shall see for my self, and mine eyes shall behold, though my reins be consumed within me.*

Here is a *Confession* of the Faith of Job, concerning his own personal Resurrection. I shal see God. 1.

Here are the strenuous, and vigorous actings of this FAITH, notwithstanding all *Obstacles*, and *Obstructions*. Though the *Body* be destroyed, and the *Reins* be consumed. 2.

Here is a *Narrative* of the *Felicity* that shal accrew to him after the *Resurrection* of the *Body*. I shal see God; I shal see him for my self. 3.

Here is an *Affertion* as to the *Identity* of his *Flesh*, or *Body*, in the *Resurrection*. The same *Body* which *shal rise*. This is asserted in a twoful NOTION. 4.

An *Identity specifical*. It shal be the (same) *Body in Kind*. 1.

An *Identity numerical*, or *individual*. It shal be the same particular *Body* which he had (on) the *Earth*, and  
F which 2.



which he laid down (in) the *Earth*. Both these are evidenced, and evinced (beyond all modest Contradiction) from these passages in the *Text*. I that see him in my flesh; mine eyes that behold him, and not another. I; my; mine; and not another; these imply nothing, if not **HIMSELF**; or no other thing but **HIMSELF**. Is not the *Resurrection* of the *Body* now one of the *Depths* of God?

That there shall be a (corporeal) *Resurrection* of the *Just*, and *Unjust*, is evident: And why there shall be a *Resurrection* of *These*, is as evident, in a manifold *Respect*.

- I. As to *God*. This *God* hath promised. Thus (2 Cor. 4. 14.) *Knowing, that he who raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you, By that Power Christ was raised, shall we be raised also, and this was the power of God.* Thus (1 Cor. 6. 14.) *God hath raised up the Lord, and will also raise us up.* But how? *By his own power.* Or, by the power of Himself.

And if  
valuers  
of it.

2. As to *Christ*. As he was raised, so he hath preached it. Thus (Luke

## THE DEPTHS of GOD.

67

14. 14. ) *Then shall be recompenced at the resurrection of the just.* The poor man's Hand, is (as it were) the very **TREASURY of Christ**, and a *Bil of Exchange for Heaven.*

Gazophylacium  
Christi.

As to the *Scriptures.* The Sacred Scripture is true. Thus (Col. 1. 5.) *For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel.*

As to *Faith.* For these reasons.

Because the *Resurrection of the Body* hath been believed. As this (in *Scripture*) hath been registred; and to posterity transmitted; so this (by *Scripturists*) hath been beleived. *Faith* (Eph. 2. 8.) is the Gift of GOD. Now God gives not *Faith* to believe a **L I E.**

Because there hath been such a *Resurrection.* Thus (Mat. 27. 52.) Upon the *Crucifixion of Christ*, the graves were opened; and many bodies of saints which slept, arose.

Because *Faith* must not be in vain. Thus (1 Cor. 15. 14.) *If Christ be not risen—your faith is Vain.*

Because co-incident with *Salvation.* Thus (1 Cor. 15. 18.) *If no corporal resurrection, Then they which are fallen*

F 2

asleep

asleep in Christ, are perished.

5.

As to the *Body*. For two Reasons.

1.

Because the *Body* must be changed. Thus (Phil. 3. 21. ) *Who shal change our vile body : Who shal reform, transform, transfigure, and transmute : But what ? The Body of the Vileness of us ; so the Greek. The Body : Not in Substance, or in Figure ; in Members, and in Linneaments ; but in Conditions, and Qualities ; so Zanchy. That it may be fashioned like unto his glorious body, &c. The body of the glory of himself ; so the Greek. Which is most clear, and splendid ; so Tirinus. And immortal ; so Menochius.*

ἡ ταπεινότης  
τοῦ σώματος.

ἡ δόξα  
αὐτοῦ.

2.

Because the *Body* is part of the PURCHASE of Christ. Christ wil lose no Part of his Purchase ; but if no Resurrection of the *Body*, then Christ should lose a Part of his Purchase, for he hath bought the *Body*, as well as the *Soul*. Thus (1 Cor. 6. 19, 20.) *What, know ye not that your body is the temple of the holy spirit which is in you, and ye are not your own ? For ye are bought with a price : The word (PRICE) is no Pleonasm, but added as an Emphasis ; to intimate the Excellency, and Dignity of*

καὶ τὸ εἶναι  
αὐτοῦ.

## The DEPTHS of GOD.

69

of the *Price* wherewith we were *bought* ; which was not *Silver*, or *Gold*, but the pure and precious *Blood* of *Christ*. But what follows ? *Therefore glorifie God in your Body, and in your Spirit, which are God's*. Is not the *Resurrection* of the *Body* now one of the DEPTHS of GOD ? Ah ! how greatly unbelieving are great Persons about this great Truth, the *Resurrection* of the *Body*, although it be one of the *Depths* of *God*. That there should be a specific, numerical, or individual *Resurrection* of the *Body* ; these eyes ; these hands ; these feet, but incorrupt ; is not this one of the *Depths* of *God* ? That some part of the *Body* should be *buried* at SEA, and this *devoured* by the *Fish* there ; that the rest of the *Body* should be *interred* at LAND, and this *devoured* by the *Worms* there ; and that *God* should give this Man a numerical *Resurrection*, it not this one of the *Depths* of *God* ? For part of the *Body* to be made *Dust* in the *Bottom* of the *Sea*, and the rest of the *Body* to be made *Dust* in the *Bowels* of the *Earth* ; and for the *God* of *Gods* to gather all this *Dust* together, and give this *Man*

an individual *Resurrection* out of his own *Dust*; is not this one of the *Depths* of God? May I not now write as the *Apostle* spake? (*Acts* 26. 8.) *Why should it be thought a thing incredible with you, that God should raise the dead?* Let every *Individual* (into whose hands this *TRACT* shal providentially, and graciously fall) be cautioned against such *Expressions*; Yea, *Conceptions* as these that follow—

That *Salvation* should be preached in the *Name* of a pretended God, called *Jesus*; who was born of a poor *Jewish-Woman*, and brought up like a poor *Carpenters Son*; who was crucified like a (notorious) *Malefactor*, between two (notorious) *Theeves*; who came under the *Arrests* of *Death*, and (like a *MORTAL*) was laid in a *Sepulchre*; when (almost all the *Nation* of the *Jews*) affirm, that he is yet under the *Power* of *Death*; and when so few talk of his *Resurrection*, what *Credibility* of this *Doctrine* of the *Resurrection*? Ah Soul! so incredible is this *Doctrine* of the *Resurrection* of the *Body*, that all the chief *HERESIES* of old were either against the *Divinity* of *Christ*, as the

## The DEPTHS of GOD.

the *Arrians, Photinians &c*: Or the  
*Humanity of Christ*, as the *Simonians,*  
*Manichees, Marcionites, &c*: Or the  
Union of Divinity and *Humanity* into  
one Person, as the *Nestorians, Euty-*  
*chians &c*; and yet the *Resurrection*  
of the *Body* is one of the *Depths of God*.

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The RESURRECTION of the  
*Body* may

Pass for a *Depth of God*, I (boldly) say,  
*Foes* very many this hath had in *Ages*;  
*Freinds* very few of very many *Sages*.  
This hath not met with general *Di-*  
*gestion*;

In GOSPEL times 'twas called into  
*Question*;

Then many said without declared  
*Dread*,

There is no *Resurrection* of the Dead.  
But there's a *Resurrection* of the *Just*,  
And *Unjust* too; both *formed* out of  
*Dust*.

As there's a RESURRECTION  
to *Salvation*;

So there's a *Resurrection* to *Damnation*.

an individual *Resurrection* out of his own *Dust*; is not this one of the *Depths* of *God*? May I not now write as the *Apostle* spake? (*Acts* 26. 8.) *Why should it be thought a thing incredible with you, that God should raise the dead?* Let every *Individual* (into whose hands this *TRACT* shal providentially, and graciously fall) be cautioned against such *Expressions*; Yea, *Conceptions* as these that follow—

That *Salvation* should be preached in the *Name* of a pretended *God*, called *Jesus*; who was born of a poor *Jewish-Woman*, and brought up like a poor *Carpenters Son*; who was crucified like a (notorious) *Malefactor*, between two (notorious) *Theeves*; who came under the *Arrests* of *Death*, and (like a *MORTAL*) was laid in a *Sepulchre*; when (almost all the *Nation* of the *Jews*) affirm, that he is yet under the *Power* of *Death*; and when so few talk of his *Resurrection*, what *Credibility* of this *Doctrine* of the *Resurrection*? Ah *Soul*! so incredible is this *Doctrine* of the *Resurrection* of the *Body*, that all the chief *HERESIES* of old, were either against the *Divinity* of *Christ*, as the



## The DEPTHS of GOD.

the *Arrians, Photinians &c*: Or the  
*Humanity of Christ*, as the *Simonians,*  
*Manichees, Marcionites, &c*: Or the  
*Union of Divinity and Humanity* into  
one Person, as the *Nestorians, Euty-*  
*chians &c*; and yet the *Resurrection*  
of the *Body* is one of the *Depths of God*.

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The RESURRECTION of the  
*Body* may

Pass for a *Depth of God*, I (boldly) say,  
*Foes* very many this hath had in *Ages*;  
*Freinds* very few of very many *Sages*.  
This hath not met with general *Di-*  
*gestion*;

IN GOSPEL times 'twas called into  
*Question*;

Then many said without declared  
*Dread*,

There is no *Resurrection* of the Dead.  
But there's a *Resurrection* of the *Just*,  
And *Unjust* too; both *formed* out of  
*Dust*.

As there's a RESURRECTION  
to *Salvation*;

So there's a *Resurrection* to *Damnation*.

## The DEPTHS of GOD.

Be *wisely-worldly*, be not worldly-wise:  
Shal not these *Eyes*, and *Hands*, and  
*Feet* arise?

Young ones (may) *die*, but *die* the Old  
ones (must; )

Shal these *arise* (who lived long in *Lust*)  
Out of their own, and not anothers  
*Dust*?

Then (surely) I should not an A-  
THEIST trust.

The *Dust* at *Sea*, and also at the *Land*,  
Wil God together gather with his *Hand*:  
*He* that wil *search*, may in the *Scripture* find,

That the (same) BODY shal *arise* in  
*Kind*:

In *Number* too shal the (same) *Body*  
rise;

'Tis written, and cannot be *otherwise*.  
A *Iesus* 'tis must *raise* (interred) *Man*,  
Whose *Days* I find compared to a *Span*.  
Oh Lord of *Lords*! things *easy* are to  
THEE;

Let this Vile Body (here) most *changed*  
be:

That so (hereafter) *Seeing* I may see,  
This also *raised* (incorrupt) for ME.

## The DEPTHS of GOD.

73

9.

REMISSION. *Remission*, that's one of the *Depths* of *God*. Pardon of Sin is a signal, and a singular mercy; a precious, and a plural mercy; a congruous, and a complicated mercy; is it not then one of the *Depths* of *God*? Sin, that's dangerous; that's damnable; is not *Pardon* of *Sin* then, and *Peace* of *Soul* then, one of the *Depths* of *God*? Oh pray! pray (saith *Perkins*) for the *Pardon* of thy particular, and personal *Sins*. The HEATHENS were wont to flie to the *Mercy* of their *Gods* by *Petitions*, and purging *Sacrifices*. They imbibed, and espoused this *Principle*, that the *GODS* were propitious, and propense to pardon. But none of the *Gentile-Gods* could ever pardon *Sin*, for the *Pardoner* of *Sin* is the *God* of the *Gentiles*. That the *God* of *Gods* is the *God* of the *Gentiles*, is evident. Thus (Rom. 3. 29. ) *Is he the God of the Jews only? Is he not also of the Gentiles? Yea, of the Gentiles also.* And that this *God* is the sole *Pardoner* of *Sin*, is as evident. Thus (Mark 2. 7. ) *Who can forgive sins but God only?* The sins of believing *Penitents*, and of penitent *Believers* are pardoned,

*pardoned*, though the *Tears of Repen-*  
*tance* stand in their *Eyes*, and they can-  
 not read their *PARDON*; Is not  
*Remission* then one of the *Depths of*  
*God*? Lord (saith *Luther*) now do  
 what thou wilt with me, for thou hast  
*pardoned* me. *Remission of Sin*, is of  
 more *Validity*, and ought to be of  
 more *Value*, then all the *Crowns* and  
*Scepters* in the *World*; is it not then  
 one of the *Depths of God*? 'Tis more  
*Christ-like*, and (consequently) more  
*Christian-like* to remit, than to revenge.  
 The *Pardon of Sin* is a *Mercy* invalua-  
 ble, incomparable, and inconceivable  
 to all below a *GOD*; is it not then  
 one of the *Depths of God*? A *Man*  
 may pardon *Ministerially*, but not *Ja-*  
*ditially*; he may pardon *Declarative-*  
*ly*, but not *Authoratively*; he may  
 pronounce it, but *God* performs it: Is  
 not *Remission* then one of the *Depths*  
 of *God*? The *Form of a Monkish-Ab-*  
*solution* I find to be thus: *God* forgive  
 thee my *Brother*; the *Merit* of the  
*Lord Jesus Christ*, and of blessed *Saint*  
*Mary* (always a *Virgin*) and of all  
 the *Saints*; the *Merit* of thine *Or-*  
*der*; the *Straitness* of thy *Religion*; the  
 Hu-

Declara-  
 tive, non  
 Authora-  
 tive.

# The DEPTHS of GOD,

75

*Humility of thy Confession; the good Works which thou (hast) done, or (shalt) do, for the Love of our Lord Jesus Christ, be unto thee available for the Remission of thy Sins; the Increase of Desert and Grace; and the Reward of everlasting Life; AMEN.*

Is not this a *Linsey-Woulsey Absolution*? As one therefore said concerning the Writings of Moses (Gen. 1.1. &c.)

*In the beginning God created the Heavens and the Earth &c.* These are

great things, but Sir *Moses* how dost thou prove them? so I may write concerning the *Absolution* of the MONK,

This is a larg, and a long *Absolution*, but how dost thou prove it Sir *Monk*?

Prove this *Absolution* from the sacred Scripture (the written word of God) and thou shalt have my *Subscription*

(if it be valuable) that thou art a great *Apollo*. This (Sacerdotal) *Absolution*

(among the *Papists*) is the most hideous, dangerous, and perfidious *Cheat* of R O M E (saith Dr *More*) that ever

she could light on, for the damning of poor credulous *Souls*, that thus (superstitiously) depend on the vain *Breath* of their *Priest*, for the *Security* of their

*Salvation*.

Quomodo  
probas  
Domine  
Moses?  
Quomodo  
probas  
Domine  
Monach?  
Eris mihi  
magnus  
Apollo.

*Salvation.* GOD (only) can pardon sin: The *Pardon* of Sin is his *Act*; his proper, and peculiar act; *He* can do it, and none can do it but *He*. We read *Remission* among his royal *Titles*; is not this then one of the *Depths* of God? Thus (Exo. 34. 7. ) *Forgiving iniquity, transgression and sin.* Here are three words about sin: As if GOD would not only pardon all *Sinners* that cordially repent; but also all kinds and degrees of sin whatsoever; by what names or titles soever they be styled, upon cordial *Repentance*, which is (virtually) included in the *Promise* of *Pardon*. Is not this manifest beyond all modest contradiction, that not one can be a *Pardoner* of Sin, but he who is *vested* (v. 6. ) with these preceeding glorious Qualifications? *Jehovah*; *Jehovah God*; *merciful and gracious*; *long suffering*, and *abundant in goodness and truth*; *keeping mercy for thousands*; *forgiving iniquity, transgression and sin*; Is not this now one of the *Depths* of God? To offer *Works* for the *Pardon* of Sin, is the worst *SIMONY* in the World. For a trembling and a troubled Soul; a doubting and a drooping Soul; a de-

sponding

The DEPTHS of GOD.

sponding and despairing Soul, to see and read his *Name* in an *Act* of Oblivion, and Indempnity, and that of Gods own making, is not this then one of the *Depths* of God? The *Pardon* of Pope *Alexander* the sixth (though it was for thirty thousand Years) was not worth two *Sparrows*, and yet they were sold for a *Farthing*. 'Tis the God of Gods that gives *Pardon* to those that believe, and that gives FAITH to believe that *Pardon*. 'Tis the God of Gods that gives *Remission* of Sin to those that repent, and that gives REPENTANCE for *Remission* of Sins: Is not *Remission* then one of the *Depths* of God? We read of a *Servant* (Mat. 18. 24.) Who ought to his *Sovereign* ten thousand Talents. A considerable Summ here seems to be. If a *Talent* (according to the lowest *Computation*) be three hundred pounds of Money; and if ten thousand times three hundred be three *Millions*; then these three MILLIONS are forgiven as a Debt of three MITES: Is not *Remission* then one of the *Depths* of God? For a Person to be mourning, til it can mourn no more; Yea, after that mourn, that  
it



it hath no more mourned; and for *Christ* then to say to this Person, as he did to that *City-Sinner*, (Luke 7. 48.) *Thy sins are forgiven*; Is not this one of the *Depths of God*? For Persons to be afflicted, tossed with tempest, and not comforted; and for *Christ* then to say to these as he did to them, (Jo. 16. 33.) *In me ye shall have peace*; is not this one of the *Depths of God*? For a Person to be days and nights in the *Deep*, and to be crying out there, my *SINS* are not only *innumerable*, but also *unpardonable*; and for *God* then to say to this Person, as he did, (Isa. 43. 25.) *I, even I am he that blot out thy transgressions for mine own names sake, and wil not remember thy sins*; is not this one of the *Depths of God*? For a Person to be without *Sun-light*; without *Moon-light*; without *Star-light*: Not only without full *Shines* and *Smiles*; not only without the least *Glance* of a reconciled *Eye*, and *Glimpse* of a reconciled *Face*; but also without a *Commemoration* that ever *God* was *gracious*; that ever *God* and the *Soul* (in a *Promise*) sweetly and savingly met; and for *CHRIST* then to say to this Person,

as he did to that Woman, (Mark 5. 34.)  
Go in peace, and be whole of thy plague;  
is not this one of the Depths of God?

---

A Depth of God REMISSION en-  
ters now;

Where is the *Man* that will not this  
allow?

Who hath been sailing by the Gates of  
*Hel*,

And (truly) then could not his PAR-  
DON *spel*?

*Sins* (against *Man*) may all forgiven be  
By *Man* *Himself*, as *Sages* do agree.

*Sins* (against *GOD*) are *All* by *God*  
alone

Forgiven *Man*, that *He* may change  
his *Tone*

Of *Sorrow* to a *Tune* of *Joy*; and sing  
*H O S A N N A* unto *Christ* the  
*Churches King*.

'Tis not *Pope Joan*, nor *John* can (thus)  
*forgive*,

But *J E S U S*; that *Man* may not *die*,  
but *live*.

Let all forgiven ones herein accord,  
*Forgiveness* is a *T I T L E* of the *Lord*.

Oh

## The DEPTHS of GOD.

Oh chiefest *Christ*! with both *Eyes* do  
     I see,  
 Like to three *MITES*, three *MIL-*  
     *LIONS* are to *Thee*;  
 And (freely) *Thou* hast now forgiven  
     *Me*.  
 Oh! to the *Root* of this accursed  
     *Tree*,  
 Lay now thine *AXE*, I beg on bended  
     *Knee*,  
 For (greatly) long I *sinleß* now to be.

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10.

**SATISFACTION.** *Satisfac-*  
*tion*, that's one of the *Depths* of *God*.  
 Is there any constant Satisfaction in this  
*Region of Vicissitude*? If any ask (saith  
*Caryl*) what *Satisfaction* is; it is to have  
 our *Fill*: Is not this then one of the  
*Depths* of *God*? **ALEXANDER M.**  
 had the *World* for his *Empire*, yet not  
 satisfied, for he thirsted after another  
 world to conquer: Is not Satisfaction  
 now one of the *Depths* of *God*? There  
 is a twofold *Satisfaction*; as to *God*;  
 and as to *Man*.

I.  
 Quoad  
 Deum.

As to **GOD**. 'Tis not *Man* that sa-  
 tisfieth *God*. The *Papists* say (but they  
     are

are *Lies*, and given up to believe a *Lie*, which borders upon *Hel*) that *We* (by our *Sufferings*) in some part *satisfie* the *Justice* of *God*. But *Man* cannot *satisfie* *God*. That there is a *Deficiency* in all that *Man* doth, in order to the *Pacification* of infinite *IRE*, and *Satisfaction* of infinite *JUSTICE*, is evident, and easily evinced by these three *Reasons*.

Because whatsoever *Man* doth, is a *Debt* before he doth it. All our *Duties* are *Debts* before we perform them. Thus (Luke 17. 10.) *When ye shall have done all those things which are commanded you, say, We are unprofitable servants: We have done that which was our duty to do.* This doth not assert a Possibility of compleat fulfilling the Law (as some Popish Expositors abuse the *TEXT*) but *Christ* speaks it by way of Confession. Can we pay the *Debt* of *Sin* by those *Duties* which were due, though *Sin* had never been committed? Let those that dream of *meriting*, renounce their *Interest* (in) and *Claim* (unto) *Grace*, for *Grace* and *Merit* are incompatible.

Because all is imperfect, and impure,  
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2.

that *Man* doth. Thus (Exo. 28. 38.) *Aaron* must bear the iniquity of the holy things. Holy things, yet iniquity in them. There is a considerable difference between a sinful *Action*, and **SIN** in an *Action*. Here were holy things in the *Matter* of them, yet iniquity in the *Manner* of performing them. The *Services* of *Man* smel of the *Vessel* thorough which they pass; and tast of the *Cask* into which they are put. There is a *Stamp* of our *Sinful-ness* even upon our holy things; and can that which is *sinful* satisfie for *Sin*?

3. Because the *Works* of *Man* want the **STAMP** of divine *Designation* for that purpose. God, hath no where set up the *Righteousness* of *Man*, as *Satisfaction* for the *Vnrighteousness* of *Man*. The *Crucifixion* of *Christ* had not delivered from *Damnation*, had it not been written in the *Volume* of the *Book*. Thus (Heb. 10. 7. 10.) *Then* said I, Lo, I come (in the *Volume* of the book it is written of me) to do thy Will, oh God! By the which will (of the Father) we are sanctified, thorough the offering of the body of *Jesus Christ* once for all. Sanctification (here) may be taken

taken for Salvation, and all in a Tendency unto Salvation. The Obligation of the S O N could not have saved us, without the Ordination of the F A T H E R. There is nothing *satisfactory*, but what the *Law*, or the *Will* of the *Lawgiver* makes; or agrees to accept as *satisfactory*. In the *Volume* of the *Book* (saith *Caryl*) there is nothing written, which appoints *Man* such a *Work*, and therefore he cannot do it. Had *Man* performed perfect righteousness, he could not have satisfied infinite justice, unless God had said he would accept that way of Satisfaction. The highest, and holiest C E D A R upon *Earth*, by all his *Actions* and *Passions*, cannot satisfy the *Justice* of God for (one) *Sin*. This person (of greatest *Grace* and *Gifts*) may say as he did (*Job* 7. 20.) *I have sinned, what shal I do unto thee? I cannot satisfy thy Justice; I cannot pacifie thine Ire; nor can I evade thy Power. I cannot get away from thee; I cannot rescue my self from under thy hand.*

As to M A N. 'Tis not *Man*, but *God-Man*, who satisfieth God and Man.

'Tis *God-Man* that satisfieth God.



Theanthropos.

The Socinians (among many notorious and prodigious *Errors*) have this *Capital*, and *Cardinal* one, denying the *Deity* (of) *Christ*, and *Satisfaction* (by) *Christ*. Though *God* wil not be *satisfied* (by) *Man*, yet he wil be *satisfied* (for) *Man*, thorough that *Christ* who is *GOD-MAN*. If the true meaning of giving *Satisfaction* to *God*, be to do, or suffer, so much as may be justly sufficient to the *Vengeance* of him that is angry, then who below *Christ* (*God-Man*) can *satisfie* *God* for *Man*? Is not *Satisfaction* now one of the *Depths* of *God*? If *Satisfaction* to *God* be the *Effect* of *Action*, or *Passion*, or both; required for the answering of *Sins*; by him who had *Right*, *Authority*, and *Power*, to require, exact, and inflict *Punishments* for them, then who below a *Christ* (*God-Man*) can *satisfie* *God* for *Man*? Is not now *Satisfaction* one of the *Depths* of *God*? If *CHRIST* made *Satisfaction* for *Sin*, he did it either as *God*; or *Man*; or, as *God* and *Man*: Now, he made *Satisfaction* as *God* and *Man*. Thus (*Acts 2. 28.*) *Feed the church of God*: Here is the *Divinity* of *Christ*. Which he hath purchased



*chased with his own blood.* Here is the *Humanity* of Christ. That which appertaineth to Christ's *Humanity*, is here attributed to his *Divinity*; because of the *Union* of the two *Natures* in one *Person*; and *Communion* of *Properties*. So (1 Jo. 3. 16.) *Hereby perceive we the love of God*: Here is the *Divinity* of Christ. *Because he laid down his life for us.* Here is the *Humanity* of Christ. Christ was G O D, that he might *Satisfie*, and M A N that he might *Suffer*. As *Man* had *sinned*, so *God* was *offended*; Now *Christ* was *God* and *Man*, to *satisfie* *God* for *Man*. Though, the word (*Satisfaction*) be not (*Syllabically*) legible in the sacred Scripture, save in this onely one place, (Num. 35. 31, 32.) *Ye shal take no satisfaction for the life of a Murderer, which is guilty of death, but he shal be surely put to death. And ye shal take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwel in the land, until the death of the priest.* Yet, there are some words which amount to a S A T I S F A C T I O N. Thus (Eze. 16. 63.) *That thou mayest remember, and*

G 3

be

be confounded, and never open thy mouth more, because of thy shame, when I am pacified towards thee, for all that thou hast done, saith Jehovah God. Now if God may be pacified, then he may be satisfied: But God may be pacified. So (Col. 1. 20, 21, 22.) And by him (having made peace thorough the blood of his Cross) to reconcile all things to himself, whether they be things in earth, or things in heaven. Heaven and Earth (by Sin) were set at Variance, and the Creatures in them; but CHRIST (by the bloody Oblation made of himself upon the Cross) hath caused an Unity, not only between God and Man, but also betwixt Men and the Angels that are in Heaven; as also the Creatures that are upon the Earth. But what follows? And you that were sometimes alienated, and enemies by the mind in wicked works, yet now hath he reconciled, in the body of the flesh of himself, thorough the death, &c. So the Greek. Now, if God may be reconciled, then God may be satisfied: But God may be reconciled. So (Rom. 5. 10, 11.) For if when we were enemies, we were reconciled to God by the death of his Son; much

Deus Sa-  
vatus.

much more being reconciled we shall be saved by his life. And not only so, but we also joy in God, thorough our Lord Jesus Christ, by whom we have now recieved the atonement. By whom now (in this time of the Gospel) saith *Toletus*; we are made *Friends* with God, saith *Varablus*. Now, if God may be atoned (or reconciled, for they are *SYNONOMA'S*) then God may be satisfied: But God may be atoned. The Blood of Christ, is the Blood of Atonement. Now, when God is once satisfied, he will not demand another Satisfaction. If Christ hath worn up the Rod to the Stumps, and cast it into the Fire, then 'tis no more to be remembered: Is not Satisfaction now one of the Depths of God?

Deo facti  
sumus A-  
mici.

'Tis God-Man that satisfieth Man. Man cannot satisfie Himself, nor can he satisfie Another. All (of) the World, and all (in) the World, will not fil an Eye, nor an Ear; (Eccle. 1. 8.) how then should it fil the H E A R T, which is the vastest thing in the World? If not the outward Sences, how then the inward Affections? Is not Satisfaction then one of the Depths of God? A Man sees more than he can eat, drink, wear,

or bequeath, and yet not satisfied; is not *Satisfaction* now one of the *Depths* of *God*? A wooden-loaf; or silver-loaf; or golden-loaf, will not *satisfie* a hungry man, who is ready to *prey* upon his own *Flesh*; this man must have **BREAD**: Is not *Satisfaction* now one of the *Depths* of *God*? The *Dainties* and *Delicacies* of the *World*; the *Dignities* and *Diadems* of the *World*; the *Grandeur* and *Glory* of the *World*; the *Plenty* and *Prosperity* of the *World*; the *Puff* and *Popularity* of the *World*, will not *satisfie* a *Soul* failing by the *Gates* of *Hel*, and crying out of the *Depths*; it must be a **CHRIST** (with) whom the *Soul* is *satisfied*; and it must be a **CHRIST** (by) whom the *Soul* is *satisfied*: Is not *Satisfaction* now one of the *Depths* of *God*? None (but) *Christ*, was the *Cry* of the *Martyr*. None (to) *Christ*, was the *Cry* of the *Psalmist*: *Children, or I die*, (Gen. 30. 1.) was the *Cry* of *Rachel*; a *Sheep* as the word signifieth. A *Christ* or *I die*; *Yes*, a *Christ* or *I am damned*, is the doleful *Ditty* and *Dialect*, of a *convicted*, or *converted* *Soul*; of a *dark*, or *doubting* *Soul*; of a *despairing*, or *desponding* *Soul*;

Soul; of a *tempted*, or *troubled* Soul. He that loveth silver, (Eccle. 5. 10.) shall not be satisfied therewith, nor he that loveth abundance with increase: Is not Satisfaction then one of the *Depths* of God? A wicked man is never satisfied. H A M A N (making Up roar, as the word signifieth) was advanced by *Ahasuerus* above all the *Princes*; he calls his *Freinds*, and *Zeresh* his *Wife*; he tels them of his *Riches*; the *Multitude* of his *Children*; and of his *Promotion*, yet not satisfied: Is not Satisfaction now one of the *Depths* of God? A H A B (King of Israel) yet not satisfied: *Naboath*, must part with his *Vineyard*, or part with his *Life*: Is not Satisfaction then one of the *Depths* of God? 'Tis possible for a Man to have *Lust* and *Life*; to have *Honour* and *Health*; to have *Wisdom* and *Wealth*, and not satisfied: Is not Satisfaction then one of the *Depths* of God? 'Tis possible for a Man to live in a full *House*; to sit down at a full *Table*; to have full *Bags* and *Barns*; to have full *Coffers* and *Closets*, and not be satisfied, but have many empty *Corners* in his *Soul*: Is not Satisfaction then one of the *Depths*

*Depths of God?* And, as a (godless) man is never satisfied, so a (godly) man is never satisfied but (by) CHRIST; or (with) Christ; who hath such Variety served in continually; and such Snavity in that Variety, that the Soul is no longer satisfied then it is with Him: Is not Satisfaction now one of the Depths of God? The WORLD at (most) is not big enough, and at (best) is not good enough to fill, or satisfy the Mind of Man; but Christ (the Charmer, and Stillor of the Soul) must say, (Jer. 31. 3.) *I have loved thee with an everlasting love*: Is not Satisfaction then one of the Depths of God? There are some who have as many Bags and Barns; as much Honour and Health; as much Wine and Wealth, as they can tell what to do with; Yea, they know not what to do with all these, and yet are not satisfied: Is not Satisfaction then one of the Depths of God? What (of) the World, and (in) the World, can give Quietness, when CHRIST (the Sun of Righteousness) goes down upon the Horizon of the Soul? Is not Satisfaction then one of the Depths of God? The HEART (saith the Ananias) is a *Three*



## THE DEPTHS OF GOD.

91

*Three-Square*, and nothing but a *Trinity in Unity*, and an *Unity in Trinity* can *satisfie* this; Is not *Satisfaction* now one of the *Depths of God*? The *Will of the Father*; the *Worth of the Son*; the *Work of the Spirit*; the *Father purposing*; the *Son purchasing*; the *Spirit perfecting*, are only able to *satisfie* a *Soul* like a (troubled) *Sea*: Is not *Satisfaction* then one of the *Depths of God*? It is a good *Observation* that the *World* is round, but the *Heart of Man* is triangular; so that all the *GLOBE* of the *World* will not fill the (triangular) *Heart of Man*: Is not *Satisfaction* then one of the *Depths of God*?

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Another *Depth of God* is **SATISFACTION**;

So let it pass, not meeting with *Re-  
traction*.

*Man* (by his *Lapse*) disgusted *Ma-  
jestic*;

But *Christ* was **G O D** that *He* might  
*satisfie*.

That



That *Christ* might *suffer*, he was MAN  
also;

That *Isb* and *Israh* might to *Heaven* go.  
Oh GOD and MAN! my *Silver* is  
but *Tin*;

My *Gold* but *Brass*, that will not go  
for *Pay*:

All DUTIES (then) cannot for any  
*Sin*,

Be satisfy ing *Justice* for a *Day*.  
*Christ* satisfies as *God*; or *Man*; or  
both:

*He* (not as *God*, or *Man*) but GOD-  
MAN doth.

Oh *God* and *Man*! the *Service* must  
be *Mine*;

But all the *Satisfaction* must be *Thine*.  
There is a *Difference* (without a *Frac-*  
*tion*)

Between the SERVICE, and the  
SATISFACTION.

The *Service*, that is mine; and 'tis  
decryed:

The *Satisfaction* thine; and not de-  
nied.

As GOD is satisfied, so is MAN

By *Jesus Christ*: 'Tis *He*, no other can  
*Atoner* be of more than (*finite*) *Ire*;

'Tis *He* that plucketh Souls out of the  
*Fire*. Oh

Oh GOD and MAN! all *Riches*  
and *Relations*,

But *Cyphers* are without *Significations*.  
All *Duties* smell so (rankly) of the  
*Cask*,

To *satisfie* is more than (humane)  
*Task*.

Oh GOD and MAN! what will be-  
come of *Me*,

If *Satisfaction* be not made by *Thee*?

As it is true, the *Sore* is (solely) *Mine*,  
Is as true, the *Salve* is (solely) *Thine*.

JUSTIFICATION. *Justifica-*  
*tion*, that's one of the *Depths* of *God*.  
For a Person to be *acquitted* from *Sin*,  
and *Death*, the *WAGES* thereof; to  
be also *accounted* righteous unto *Life*  
and *Glory*, the *REWARD* thereof,  
is not this one of the *Depths* of  
*God*? Is not *Justification* an (absolute)  
*Act* of *Free-Grace*, and (consequenti-  
ally) one of the *Depths* of *God*? *God*  
doth not *justify* a *Sinner*, for any thing  
that he finds, or sees in him; the *Act*  
(as to the *Sinner*) is (altogether) free;  
and is it not then one of the *Depths* of  
*God*?

God? Thus (Rom. 4. 5.) *But to him that worketh not: That worketh not for reward; so Parant. But believeth on him who justifieth the ungodly: They (were) ungodly, but they (are) godly. God makes them holy as well as righteous; and justifies as well as sanctifies. Righteousness of LIFE, must follow Righteousness of FAITH. God justifieth the ungodly, but Wo to that Man who justifieth the ungodly. God, would not justify the ungodly, but for the righteousness of another; and shall we justify the ungodly in their own unrighteousness? God justifies the ungodly, not (in) their Sins, but (from) their Sins, thorough a (sinless) CHRIST. His faith is counted for righteousness. Not for our Merit, but for the Merit of Christ; not inherent in us, but communicated to us by his Spirit; not from the Act of Faith (abstracted) from the Object of Faith. There is a Soul-solacing Difference between Moses the Servant; and Christ the Son; the one condemneth, the other condoneth; the one accuseth, the other acquitteth; the one chargeth, the other dischargeth; the one judgeth, the other justifieth all his*  
*Jedidiah's;*

*feddicat*, and **JEWELS**. *Justi-*  
*fication* is a *Jewel*; but this *Jewel* only  
hangs upon the *Ear*, and this *Chain* on-  
ly hangs about the *Neck* of a person gi-  
ven unto *Christ*, and unto whom *Christ*  
is given. We may say of *Christ* (as was *Socium*  
once said of *Cæsar*) he (may) have a *habes Ne-*  
*Companion*, but he (must) not have a *minem.*  
*Competitor*. Is not that **TEXT** sweeter  
than the *Honey*, or the *Drops* of the  
*Honey-comb*? Being justified freely by  
his grace, thorough the redemption that  
is in *Jesus Christ*. The whole *Act* of  
*Justification* in this *Text* (*Rom. 3. 24.*)  
hath its *Description* in *Law-Terms*.  
Here is the *Criminal*, who is the *Sinner*;  
the *Plaintiff*, who is *Satan*; the *Witness*,  
which is *Conscience*; the *Advocate*,  
who is *Christ*; and the *Judge*, who is  
*God*: Is not *Justification* then one of the  
*Depths* of *God*? This *Justification* is  
described from the efficient, and the  
impulsive cause.

**EFFICIENT.** This is *Grace*. 1.  
Being justified by his grace. By grace τῇ ἀντὶ  
(here) is not meant a meer external χάριτι.  
proposing of the word of *God*, as the  
*Pelagians* say; nor any work of *Sancti-*  
*ty* within us, as *Papists* say; but the  
*Grace*

*Grace and Goodness of God without us. The Grace of Himself.*

2.  
Superior.

Aut præ-  
visis aut  
præsen-  
ti-  
bus.

**IMPULSIVE.** This is implied in the word *Freely*. Being justified freely by his grace. Without *Cause*; saith *Beza*. From free *Gift*, or meer *Liberality*; saith *Toletus*. Without our *Merits*; saith *Lyra*. Without our *Merits*, either foreseen, or present; saith *Paraus*. To be justified by *Grace*, is to be justified *freely*; but to be (freely) by *Grace* justified, is to be justified with all (imaginable) *Freeness*; Yea, with a *Freeness* *uninimaginable*: Is not *Justification* now one of the *Depths* of *God*? But, as this impulsive cause is *internal*, so 'tis *external*, which is *Redemption*. Being justified freely by the grace of himself, thorough the redemption which is in *Christ Jesus*. Is not *Justification* now one of the **DEPTHS** of *GOD*? Here is *Justification* from the efficient and impulsive cause; *Freeness* of *Grace*, together with the (Active) and (Passive) *Obedience* of *Christ*. The *Price* was *Jesus Christ*, saith *Vatablus*. He (by his *Action* and *Passion*) redeemed; which most aptly may be *subjoined*, that it  
may

may be *exclusive* as to the *Glorie* of hu-  
mane Works.

But how can *Justification* be free, Qu. 1.  
when there is the *Intervention* of a  
*Price*?

It may be free; Yea, *freely free* (ex Sol.  
parte Hominis) as to *Man*; though it  
be not so (ex parte Christi) as to *God*.  
*Man*. This *Liberation* (as to *Justifica-*  
*tion*) may well be ascribed and attribu-  
ted unto divine GOODNESS, be-  
cause it was of the *Goodness* of *God* that  
*Christ* was given. Thus (John 3. 16.)  
*So God loved the World; that he gave his*  
*only begotten Son* &c. Here is a *God*  
(not a *Man*) loving the *World*; a lap-  
sed *World*; a lustful *World*; a wicked  
*World*; a wickedly-wicked *World*: A SIC  
Yea, so: So *God* loved the *World*. without a  
Here is the *Emphasis*; 'tis an *Empha-* SICUT.  
*tical SO*; a *SO* to a wonder; a  
*SO* 'tis above all wonder. This (*So*)  
signifieth the *Vehemency* of his *Love*,  
saith *Chrysostome*. *God* loved the *world*  
so *vehemently*; so *admirably*; saith  
*Polanus*. But how doth this appear?  
In giving a *Son*; not a *Servant*: His  
*Son*; not his *Servant*: His (*begotten*)  
*Son*; not his (*adopted*) *Son*: Nay, his  
H (ONLY)



(ONLY) begotten Son. This was such a Gift, as none but a God could give. Had this God such another Gift to give but *Himself*? and in giving his Son, he giveth *Himself*.

Oh greatest God! here is the greatest Love:

An (only) CHRIST is given from above.

Qu. 2. But if *Justification* be free, why then is *Faith* required? Can this be free, when that is imposed?

Resp. *Faith* is the Gift of God. Thus (Eph. 2. 8.) *By grace ye are saved thorough faith*: By grace: Favore Dei gratuito, Zanchy. By the Favour of God without reward, or hope of recompence. Ye are saved. Ye are justified; so *Tirinus*. Thorough faith: Not as the *Hand*, but as the *Instrument*: Though he speaks here not only of the *Habit*, but also of the *Act* of FAITH, yet this *Act* must not be taken without the *Object*. In order to *Salvation* (or *Justification*) there must not only be the *Grace* (of) God, but also *Grace* (from) God, to believe in the *Person* of Christ. And this (*Faith*) not of your selves. Not from the strength of Na-

(Y. M. O.)

H

ture:



ture; so *Estius*. Or *Dignity*; so *Bodinus*. Or *Desert*; so *Menochius*. Or *Desire*; so *Zanchinus*. It is the Gift of God. This FAITH comes to us from the gratuitous, and spontaneous *Liberality* of God. The Apostle therefore (deservedly) adscribeth, and assigneth this Faith to the Goodness of God; and (emphatically) calls it his Gift. Christ hath made our Sins HIS, that he might make his Righteousness OURS; is not Justification now one of the Depths of God? He that justifies himself, condemns himself, for his very Justification is an Accusation. He that would be justified by his WORKS, must not have one ill Action amongst all his Actions. One Flie (in the Box of Ointment) corrupts all. One Defect makes one sinful, but many good Actions cannot make one righteous. He is just, not only that hath no Sin, but He also who is acquitted from his Sin; or to whom his Sin is not imputed: Is not Justification then one of the Depths of God? To justifie our selves that we are righteous, is worse than all our Unrighteousness. JAH, hath no Respect to our Righteousness in the business of Justification;

Aug.

is not this then one of the *Depths of God*? 'Tis said of *Christ* (1 Jo. 5. 6.) that he *came by Water; and Blood.* To intimate, and indicate, that no more are *justified* by his *MERIT*, than are *sanctified* by his *SPIRIT*. It is *Christ* who takes from *Man Unrighteousness*, and gives unto *Man* his own *Righteousness*: Is not *Justification* now one of the *Depths of God*? One saith, that *Marcellina* hung the *Picture of Christ*, and the *Picture of Pythagoras* together. Are there not many (not only in *ITALY*, but also in *ENGLAND*) who join *Christ* and their *Works* together; *Christ* and their *Prayers* together; *Christ* and their *Tears* together; *Christ* and their *Teachers* together; *Christ* and their *Alms* together. In the Law (Deu. 22. 11.) God commands not to wear a garment mingled of *linnen and woolen*. This Law was figurative, and teacheth that in the case of our *Justification, Acceptation, and Salvation*, we are not to join our *Services, and Sacrifices*, to the *Righteousness of Christ*; Is not *Justification* then one the *Depths of God*? The *Object of Worship* (God) abominates a

LIN-

LINSEY-WOOLSEY *Righteousness*. The *Glosse* of the *Schoolmen* is *flagitious*; who say, that *Faith* (adorned with *Charity*) justifieth. The *Romanists* condemned in *Councils* the *Doctrine* of *Justification* by the *Imputation* of the *Righteousness* of *Christ*, which is not in us but in him. The *Rhemists* call it a *fantastical Justice*; a new-no *Justice*. But *Luther* saith, whosoever rightly esteemeth of the *Utility*, and *Majesty* of *Justification*, to him all things should seem vile, and worthless: For what is *Paul*? what is *Peter*? what is an *Angel* from *Heaven*? what are all other *Creatures* to the ARTICLE of *Justification*? Is not this then one of the *Depths* of *God*? I cannot but mention the *Tutissimum* of *Bellarmino*, who having written 5 *Books* against *Justification* by *Faith*; gives a *Defeat* to his whole *Design*, in concluding the *Controversie* with a *Confutation* of all that he had written of it, in these words: *Tutissimum est, Fiduciam totam in Dei sola Misericordia, et Benignitate reponere.* 'Tis safest to put the whole *Confidence* in the *Mercy*, and *Benignity* of *God*. Is not *Justification* now one of the

## The DEPTHS of GOD.

*Depths of God?* The *Justification* of one *Sinner*, is a far greater Work than the *Creation* of all the *WORLD*; is it not then one of the *Depths of God*? They *justify* themselves *sinfully*, who say they are *justified* by *Christ* (from) their *Sins*, and yet *continue* (in) their *Sins*, and hold fast their *iniquities*: Is not *Justification* then one of the *Depths of God*? What *Righteousness* (saith *Farnworth*) *Christ* performed without *Me*, was not my *Justification*; neither was I saved by it. May not this be beleived of this man himself, if he died in the same mind?

Ob.

Do men say that *Justification* is by *Grace*, and not by *Works*? The *Scripture* saith, it is by *Works*, and not by *Grace* only; and who is most authentick *God*, or *Man*?

Resp.

There's a two-fold *Justification*; before *God*, and before *Man*.

I.

Before *GOD*. Thus *Works* cannot *justify*. No *righteousness* can stand before *God*, but the *Righteousness* of *Christ* only. Thus (*Rom. 3. 20.*) *Therefore by the deeds of the law shall no flesh be justified in his sight &c.* No *flesh*; all *flesh*, so the *Greek*. All *flesh* shall not;  
But

But the meaning is no flesh shall. *Flesh* Metonymia Materiz. (by a double *Figure*) is put for a *Man*. 'Tis put for the *Body*, it being the *Matter* of it. 'Tis also put (as a part) for the whole man. Here the word (*ALL*) joyned with the *Negative*, is often (according to the Hebrew phrase) put for none. All flesh; that is, no flesh: All Men; that is, no Man. No man, how (great) soever; how (good) soever, can be justified by *Works* before God. So (Rom. 4. 2. ) If Abraham were justified by works, he hath whereof to glory, but not before God. If Abraham were justified by the Works of the Law, or Nature, apart from faith; so *Estius*. He hath whereof to glory, but not before God. Not in Scriptures of God, where God speaketh; so *Varatius*. Not before God, because such a Righteousness cannot free from Sin, nor reconcile to God; so *Toletus*.

Before M A N. Thus (Mat. 7. 2d.) By their works ye shall know them. So (Jam. 2. 26. ) As the body without the Soul is dead, so faith without works is dead. As the Body is Lifeless, if Soulless; so the Soul is Faithless, if Workless. Though a man be justified without

the *Righteousness* of Works, yet that  
**MAN** (who is without Works of *Righte-  
 ousness*) is not *justified*: Is not *Justifi-  
 cation* now one of the *Depths* of God?  
 As it is true, *Grace* is (ever) alone in  
*justifying* (before) God; it is as true,  
*Grace* is (never) alone in the person  
*justified* (by) God: Is not *Justification*  
 then one of the *Depths* of God? *Grace*  
 and Works dwell under the same *Roof*.

**JUSTIFICATION** is the *The-  
 sis* next:

An *Act* of *Grace* (according to the  
*Text*)

Most *absolute*. Can I S H in his own  
*Dress*

Be *just* with J A H? No; 'tis the  
*Right'ousness*

Of J E S U S intervening with the  
*Flag*;

Mans *Right'ousness* is but a filthy Rag.  
 God had (for Sin) with Man a certain

*Duel*:

*Justification* is the Christ'ans *Jewel*.

Where is the Man but for a B A N K-

R U P T went?

This is unto his *Ear* an *Ornament*:

Yea,

**The DEPTHS of GOD.**

105

Yea, *Golden-Chain* this is unto his  
*Neck;*

And doth (indeed) a **BLACK** most  
*rarely deck.*

No more are *justified* by the *Merit,*

Than also *sanctified* by the *Spirit.*

The *Spirit* of th' *Almighty* gave me  
*Breath;*

Lord *Jesus* me acquit from *Sin*, and  
*Death:*

I (thorough *Grace*) delight in sacred  
*Story;*

Lord right'ous me account to *Life* and  
*Glory.*

Oh dearest **JESUS!** is my *Sin* made  
Thine?

Then is thy *Right'ousness* made also  
Mine.

---

**SANCTIFICATION.** *Sanc-*  
*tification*, that's one of the *Depths* of  
*God*. For the Heart of *Enosh*, that  
was *black* with *sin*, to be *beautified* with  
*Grace*; and for *Him* who was a **BLACK**  
by *Nature*, to be a **BEAUTY** by  
*Grace*; is not this one of the *Depths* of  
*God*? That there is such a thing as *Sanc-*  
*tification*, is evident; that this (accor-  
ding

12:



Et  
Animæ;  
&  
Corporis.

ding to the Greek) is a *Sanctification of Spirit*, and belief of *Truth*, is as evident. Thus (2 Theſ. 2. 13.) *But &c, becauſe God hath from the beginning choſen you*: From the beginning of *Evangelical preaching*; ſo *Cajetan*, From the beginning of your *Vocation*; ſo *Vorſtius*. From *Eternity*; ſo *Beza*. Before the foundations of the world were laid; ſo *Piſcator*. But unto what are theſe choſen? *Unto Salvation*; *Eternal*; ſo *Grotius*. Both of *Soul and Body*; ſo *Gomarus*. Then followeth; *in ſanctification of Spirit*: Of a (divine) *Spirit*, which *ſanctifieth*; ſo *Zegerius*. Or, of a (humane) *Spirit*, which is *ſanctified*; ſo *Eſtius*. *And beleiſ of Truth*. Faith layeth hold, not on a *Lye*, but on *Truth*: Is not *Sanctification* now one of the DEPTHS of GOD? The *Grace of ſanctification* always followeth the *Grace of Juſtification*: and though it may (easily) be *distinguished* from it, yet it can no more be *divided* from it, than *Heat* from *Fire*; and *Motion* from *Life*; is it not then one of the *Depths of God*? If *Happineſs* be intailed upon *Holineſs*; and *Glory* be intailed upon *Grace*; and *Salvation* be

be intailed upon Sanctification, is it not then one of the *Depths* of God? The *Crown* is appointed for the *HEAD* of the *Convert*. Thus (Heb. 12. 14.) *Follow peace with all men, and holiness*: Here is an Apostolick-Exhortation unto following peace and holiness. Follow, or (as the propriety of the word is) *persecute*; that ye may *arrive*, and *attain* the highest *Degree* of *Grace*. Follow *Peace* and *Holiness*, as a *Hunter* his *Prey*, who *pursues* it, till he *takes* it. The word doth not simply signifie to *follow*, but to follow as the *PERSECUTOR*; who resteth not till he hath him whom he *persecuteth*; it being the same word that signifieth to *persecute*. But what follows? *Without which* (*Holiness*, that being the *Antecedent*) *no man shall see the Lord*. God himself is infinitely, and perfectly holy, therefore they cannot see him that are unholy. As his *Name* is *HOLY*; yea, thrice holy; *Holy; Holy; Holy*: So his *Nature* is *HOLINESS*; how then can they (who are *unholy*) take a *Prospect* of this God, whose *Name* is *Holy*, and whose *Nature* is *Holiness*? Is not *Sanctification* now one of the *Depths* of God?

There

SHALTE

There must be an (internal) *Holiness* & *Holiness* in the *Organ*; to take in the *Holiness* of the *Object*. God first works holiness in us, and then we behold him the holy, holy, holy God: Is not *Sanctification* now one of the *Depths* of God? They that shall wear the *Robes* of *Kings* in *Heaven*, must first wear the *Robes* of *Saints* on *Earth*; is not *Holiness* then one of the *Depths* of God? The *highest* in *Holiness*, are the *lowest* in the *Thoughts* of the *Ungodly*. May it not be said of the *LIVES* of some, as it was said of the *Writings* of *Origen*? Where he was good, no man was better: Where he was bad, no man was worse. It was *Lactantius* who said it, *Godliness* always *enricheth* the *Possessor*. Is not *Sanctification* now one of the *Depths* of God? The *Heathens* also (as he reports) have a *NOTION* amongst them, That the way to honour their *Gods* was to be *like* them. The best way to honour *Christ*, is to be *like* unto *Christ*, who is that *Holy One*: Is not *Sanctity* now one of the *Depths* of God? I have read of one *Heligabulus* (and if *He* were the *first*, I wish also he may be the *last*) who loved his *Children* the better for resembling him

Ubi Bene,  
nemo Melius;  
Ubi Male  
nemo Pejus.

him in Sin. *Christ loveth his Children* the better for resembling him in Sancti-ty: Is not SANCTIMONY then one of the *Depths of God*? As the *Image* in the *Glass* resembleth the *Face*, or *Figure*; the *Feature* and *Favour*; so doth the *Christian* (after his *Proportion*) resemble *Christ*. As *Christ* was made like unto *Christians*, and had NATURE: Thus (Heb. 2. 17.) *Wherefore in all things* (Sin excepted) it behoved him to be made like unto his brethren: To the *Elect*; so *Eftius*. To the *Faithful*; so *Cameron*, *That he might be a merciful and faithful high Priest* &c. An *Ability* of *Sufficiency* to be *merciful*, had *Christ* as *God*, though he had never been made like unto us by becoming *Man*; but he had not that *Ability* (as some speak) of *Idoneity*, or *Fitness* to be *merciful*. His being made like unto his *Brethren*, hath given him a double *Idoneity*, for the *Temerity* of his *Heart* towards Them. 'Tis legible, and intelligible here, that *CHRIST* was (perfect) *Man*; consisting of an humane *Body*, and of an humane *Soul*; obnoxious to all the *Infirmities* both of *Body*, and *Soul*, which imply neither *Iniquity*,

Electis.  
Fidelibus.

nor *Impotency*, in his *Passions*. Thus Christ was made like unto Christians, and had Nature. So *Christians* are made like unto *Christ*, and have *GRACE*. Thus (2 Cor. 3:18.) *But we all with open face*: We all under the Gospel; so *Capellus*. All we Christians; so *Tirinus*. All we Sons of the new Testament; so *Estius*. All we that are Faithful, whether Jews, or Gentiles; so *Grotius*. With open face: With uncovered, or unvailed face; so the *Greek*. With a discovered Countenance; so *Tirinus*. Manifestly, and boldly; so *Sclaterus*. Not thorough a *VAIL*, as before under the *LAW*; so *Capellus*. Not thorough so many Ceremonial Shadows; *Grotius*. *Beholding as in a glasse*: He proceeds with the *Allegory* of the *Covering*; and compares the Gospel to a *Glasse*. 'Tis but one word in the Greek. *The glory of the Lord*: The knowledg of the mysteries of our salvation; *Estius*. The glory of the grace of God in Christ; *Dicsonus*. *Are changed into the same image*: We are made conformable unto him; so *Caryl*. We receive (as it were) the *Sculpture* of *SANCTITY* upon our *Souls*.

Detecto  
Vultu.

κατοπτρι-  
σμος.

Souls. From glory to glory : From the glory of Christ ; so *Menochius*. Or, *and dōxiā eis dōxiā*. of God ; so *Valla*. To glory : Into our glory. Sanctification is called Glory, because 'tis the Beginning of Glorification ; for, by this the Image of God is repaired, and restored in us, which is our Glory. Thus Grace is Glory in the Bud. As of the Lord the Spirit. So the Greek. Is not Sanctification now one of the Depths of God ? Challenge not for thy *καθάρσις* (Right) Happiness, unless thou findest *ἀντιχρυσίου* in thy (Heart) Holiness ; is not this then one of the Depths of God ? Sanctification doth not un-man a M A N ; there's nothing destroyed but what would destroy. The Life of a Saint, should be a visible SERMON of Sanctification, and is it not then one of the Depths of God ? Some, are like the Camelion, of whom 'tis storied, that it changeth it self into any Colour but White, The Kalendar of the P O P E only sainteth the Dead ; but the Sacred Scripture requireth Sanctity in the Living ; is not this then one of the Depths of God ? Non causa regnandi, sed of Reigning, yet 'tis the Way to the *Via ad regnum*. Kingdom. A whole Paradise of (temporal)



Vix bene  
moritur,  
qui male  
vixit.

poral) *Felicity*, falleth short of a *Part* in (spiritual) *Sanctity*; is not this then one of the *Depths* of *God*? Though *Constitution* and *Custom*; *Delight* and *Dignity*; *Gain* and *Glory*; *Profit* and *Pleasure*; *Riches* and *Relations*, should be *Advocates*, and plead for *Sin*, yet our *Ears* should be deaf unto their insinuating *Oratory*: Is not *Holiness* then one of the *Depths* of *God*? Can they have *Peace* with the *GRAVE*, that have not *Peace* with *GOD*? Can they die comfortably, who have not lived *christianly*? Can they (end) with *Safety*, who have not (begun) with *Sanctity*? Is not this now one the *Depths* of *God*? As *Christ* was made like unto *Christians* naturally, so *Christians* are made like unto *Christ* graciously. And, as *Christians* are (partly) like *Christ* here, so they shall be (perfectly) like him hereafter: Is not *Sanctification* now one of the *Depths* of *God*? Thus (1 Jo. 3. 2.) *When he shal appear we shal be like him*: when he. When *Christ*. Shal appear: Shal appear the second time without sin unto salvation, we shall be like him. More like him in a *state* of *GLO R Y*, than we can be like him in a *state* of *GRACE*.



GRACE. We shal be like him: Not in *Nature*; but in *Quality*; so *Tirinus*. We shal be like him, not only in *Sanctity*, but also in *Eternity*; and *Felicity*; so *Grotius*. We shal be like him in eter- Et *Aeter-*  
*nal Glory*, of *Soul*, and *Body*; so *Go-* nitate, et  
*marus*. In *Immortality*, and *Splendor*, Beatitude.  
 For we shal see him as he is. The Bea-  
 tificational *Vision* is seeing as HE is; or see-  
 ing FACE to FACE; which *Vision*  
 will be without *Amission*, or *Intermis-*  
*sion*. This seeing him as he is, is op-  
 posed to seeing him in a *Glass*. We  
 now see him in a glass; darkly see  
 him. We now see him in *Ordinances*  
 and *Duties*; in his *Word*, and in his  
*Works*: But when we shal see him (as  
 he is) there wil be no need of these *Glas-*  
*ses*; these *Glasses* (which now reflect  
 him) wil be out of *Use* then. This (as  
 he is) is opposed to (what he was) while  
 he was here in the *Form* of a *Servant*.  
 Here is a (real) but not a (ful) seeing of  
 God, and *Christ*. Our *Sight* of these  
 (here) is by FAITH. Thus (2 Cor:  
 5. 7.) We walk by faith, not by sight.  
 We neither walk by *Sight* as carnal Men  
 do, who have no *Faith*; nor do we walk  
 by *Sight* as glorified *Saints* do, who are

above Faith: But we walk by Faith; which though it be opposed, both to the Sight of Nature here below, and to the Sight of Glory that is above; yet that also is a Sight, and by that we see God and Christ.

1. In *Providences*. I saw the Lord, saith Isaiah. Mine eyes see thee, saith Job. I have seen God face to face, (Gen. 32. 30) saith Jacob.

2. In *Promises*. Promises are great things, and good things: They are the Stock of the Church, and the Patrimony of Believers. Now these Promises are Glasses, wherein God and Christ are seen. Thus (John 8. 56.) Your Father Abraham rejoiced to see my day; and he saw it, and was glad. He saw it in the Promise, and there God is to be seen.

3. In *Ordinances*. There are various Ordinances; there's Praying and Preaching; there's Reading and Meditating &c, and in all these God, and Christ, may be seen. They, who (here) turn their Backs upon the Ordinances of God, may (hereafter) turn their Backs upon the GOD of ORDINANCES. Some Schollars can as wel tel how to be without

without Bread, as to be without a Book. David, was a great Lover of Ordinances, and he knew not how to be without them. Thus (Psa. 27. 4) *One thing have I desired of the Lord, that wil I seek after; that I may dwell in the house of the Lord all the days of my life; to behold the beauty of the Lord, and to enquire in his Temple.* But *Ainsworth* thus; *One thing I have asked of Jehovah, the same wil I request; that I may sit in the house of Jehovah all the days of my life, to view the pleasantness of Jehovah, and to enquire in his Palace.* The Hebrew thus: *Achat sha-ali nu or Jehovah, otah abakkesth, shibti be Beth - Jehovah, col jeme chajai; lachazot benognam Jehovah, ulebakter be hochalo.* Which may thus be englished: *One I have sought from Jehovah, the self same thing I wil seek; that I may dwell in the house of Jehovah all the days of my life; to view the pleasantness of Jehovah, and to enquire in his temple.* *One Thing*, or *Petition*, is understood. *One thing* (amongst) many things; *one thing* (before) many things; *one thing* (above) many things; *one thing* above (all) things, I have sought

Ponitur  
pro Primo  
seu Prima-  
rio.

sought from Jehovah ; the self same thing wil I seek : This one thing is put for the (FIRST) or the (CHIEF) thing.

Qu. But what is this (*One*) thing ?

Ref. This (*One*) thing , is branched into (*Three*) things ; Communion ; Vision ; Inquisition.

I. *Communion.* That I may dwel. Not only be, but also dwel. But where ? In the house of Jehovah. That I may dwel in the Church of Jehovah ; that I may have Communion with Jehovah ; with all also interested (in) Jehovah , and influenced (by) Jehovah. But for what time would David dwel in the House of JEHOVAH ? For a long time ; for all his time ; until his Time went into Eternity. All the days of my life. Not only some ; or many ; or most ; but all. Here he would live, and here he would die. And, as he desired here to dwel, so he delighted to dwel here.

2.

Stageiv.

Pool, in  
Loc.

*Vision.* That I may see : That I may contemplate ; so the Septuagint. But what would he see ? The Amenity (or Pleasantness) of Jehovah ; so Muis. The Sweetness and Pleasantness of Jehovah ;

bovab; so the Arabick, Syriack, and Chaldeæ. The Delectation of the Lord; so the Seventy. That I may see the <sup>τὴν τρυφήν</sup> Beauty of Jehovah. i. e. the Face <sup>τὴν κλί-  
ειν</sup> of Jehovah; for Beauty sits in the Face, and the Face is the Seat of Beauty.

*Inquisition.* And to enquire in his temple. In his Tabernacle, for the TEMPLE was not yet built; so *Mu-  
is* and *Piscator*. The Servants of God, seek to know the Will of God, in the House of God. Pardon this Digression, and suffer this Assertion, that Sanctification is one of the Depths of God. 3.

Though every LIKE is not the same; Nullum  
the Father is not the Son, nor the Son *Simile est*  
the Father; yet like begetteth like, and *Idem.*  
the Son is like the Father. A D A M  
(Gen. 5. 3.) begat a son in his own like-  
ness &c, Not having only the same speci-  
fical Nature (with) his Father; and  
personal Figure (of) his Father; but al-  
so begat a Son that was a S I N N E R  
as himself was. The Saints (even in  
this life) are sanctified in every part, *Similium*  
though they are sanctified but in part: *similia*  
Is not Sanctification then one of the *sunt Con-*  
Depths of God? The Will of God, (*sequentia,*  
1 Thes. 4. 3.) and our Sanctification, they

sought from Jehovah ; the self same thing wil I seek : This one thing is put for the (FIRST) or the (CHIEF) thing.

Qu. But what is this (*One*) thing ?

Ref. This (*One*) thing, is branched into (*Three*) things ; Communion ; Vision ; Inquisition.

1. *Communion*. That I may dwel. Not only be, but also dwel. But where ? In the house of Jehovah. That I may dwel in the *Church* of *Jehovah* ; that I may have *Communion* with *Jehovah* ; with all also interested (in) *Jehovah*, and influenced (by) *Jehovah*. But for what time would *David* dwel in the *House* of *JEHOVAH* ? For a long time ; for all his time ; 'until his *Time* went into *Eternity*. All the days of my life. Not only some ; or many ; or most ; but all. Here he would *live*, and here he would *die*. And, as he *desired* here to dwel, so he *delighted* to dwel here.

2. *Vision*. That I may see : That I may contemplate ; so the *Septuagint*. But what would he see ? The *Amenity* (or *Pleasantness*) of *Jehovah* ; so *Mais*. Pool, in Loc. The *Sweetness* and *Pleasantness* of *Jehovah* ;

beovab; so the *Arabick*, *Syriack*, and *Chaldee*. The *Delectation* of the *Lord*; so the *Seventy*. That I may see the *Beauty* of *Jehovah*. i. e. the *Face* of *Jehovah*; for *Beauty* sits in the *Face*, and the *Face* is the *Seat* of *Beauty*. † τὸ πρῶτον. τὴν αὐτὴν εἰς.

*Inquisition*. And to enquire in his temple. In his *Tabernacle*, for the *TEMPLE* was not yet built; so *Mu- is* and *Piscator*. The *Servants* of *God*, seek to know the *Will* of *God*, in the *House* of *God*. Pardon this *Digression*, and suffer this *Affertion*, that *Sanctification* is one of the *Depths* of *God*. 3.

Though every *LIKE* is not the same, the *Father* is not the *Son*, nor the *Son* the *Father*; yet like begetteth like, and the *Son* is like the *Father*. *A D A M* (*Gen. 5. 3.*) begat a son in his own likeness &c, Not having only the same *specific* Nature (with) his *Father*; and *personal* Figure (of) his *Father*; but also begat a *Son* that was a *SINNER* as himself was. The *Saints* (even in this life) are sanctified in every part, though they are sanctified but in part: Is not *Sanctification* then one of the *Depths* of *God*? The *Will* of *God*, (*1 Thes. 4. 3.*) and our *Sanctification*, they Nullum Simile est Idem. Similium similia sunt Consequentia.



Commune  
Fonum.

Pejor esse  
nolo;  
Meliores  
esse non  
cupio.

are contiguous; Yea, they are continu-  
ous; they are not incompatible, but they  
are inseparable: Is not Sanctification  
then one of the Depths of God? Doth  
not Fame follow Virtue closter than the  
Shadow doth the Body? Is not a sancti-  
fied person a common good? Is not true  
Piety as a thousand Eschmebeons in it  
self? what is (future) Happiness but the  
ELIXIR of (present) Holiness? Cer-  
tainly then 'tis one of the Depths of God.  
Two things may plead Antiquity; the  
one is Verity, the other is Sanctity. I  
dare write it as a most serious Sentiment,  
that Sanctification is not a Web woven  
out of thine own Bowels; that the whole  
Frame depends upon God, as the Stream  
depends upon the Fountain; and as the  
Beam depends upon the Sun; is it not  
then one of the Depths of God? We want  
a thousand times more Grace than we  
have; and therefore should be unlike  
that MONK, who said, *I am unwill-  
ing to be worse, but I desire not to be  
better.* The Precept of God, and the  
Practice of Man, must not be Two; but  
One. It is the Conception, and Decep-  
tion of the World, that Greatness and  
Godness are inconsistent; whereas in  
some

some (though but a very few) they have  
a happy, and a comely *Conjunction*: Is  
not *Sanctification* then one of the *Depths*  
of *God*?

---

SANCTIFICATION cometh  
to the *Test*;

And *Depth* of *God* it *passeth* with the  
rest.

For *Name*, and *Nature* changed now  
to be;

I'll act a MOSES this great *Sight*  
to see.

A *Saul*, is *Paul*; a *Persecutor*,  
*Preacher*:

A *Sinner* is a *Saint*; a *Theif*, a  
*Teacher*.

*Felicity*, the *Subject* of the *Mind*,  
On SANCTIMONY I intailed find.  
Oh precious Soul! in *ranning* of the *Race*,  
I *Glory* see intailed is on *Grace*.

Stil (SEEING) let me see that  
*Mans Salvation*,

Intailed is on Gods SANCTIFI-  
CATION.

Ah trembling Soul! *espouse* no Tow-  
ring *Thought*;

For this I find, when I have (truly)  
*sought*,

## The DEPTHS of GOD.

That SANCTITY cannot as *Web*  
*be wrought*

From *Bowels* of our own; and forth  
*be brought.*

As on the *Fountain* doth depend the  
*Stream;*

And on the *Sun* dependeth ev'ry  
*Beam:*

So Sanctity upon a GOD depen-  
*deth;*

And (greatly) this unto his GLORY  
*tendeth,*

Is *Holiness* the *Work*, and also  
*Will*

OF ELOHIM? Oh then this *Vessel*  
*fill*

With *Grace*, that then may into *Glory*  
*go,*

When *Time* into *Eternity* doth  
*so!*

Oh *Holy One!* Shal I hereafter  
*be*

(When thou *appearest*) made like unto  
*Thee?*

Oh what a SIGHT wil this be unto  
*Me!*

Not (as thou *WAST*, but as thou  
*ART*) to *see.*

Oh

**The DEPTHS of GOD.**

121

Oh *Holiest* ! am not I one of  
*Thine* ?

Be changing (now) this sinful *Soul* of  
*Mine*

From *Grace* to *Grace* ; for this is called  
**GLORY.**

'Tis written thus within the sacred  
**STORY.**

---

**UNION.** *Union*, that's one of  
the *Depths* of *God*. It is not *Christ*  
(without) us, but *Christ* (within) us, that  
is the *Hope* of *Glory*; is not *Union* then one  
of the *Depths* of *God* ? All the spiritual,  
signal, silencing, sealing *Looks*, and  
*Loves* of *Christ* to the *Christian*, run in  
the *Channel* of **UNION** ; is not this  
then one of the *Depths* of *God* ? Though  
*Communion* with *Christ* may be lessened,  
yet *Union* with him can never be dissol-  
ved ; is not this then one of the *Depths*  
of *God* ? What can do the *Soul* good,  
unless there be *Union* with *Christ* the  
*Head* ? If *Union* with *Christ*, and *Sat-*  
*isfaction* from *Christ*, unto infinite *Ire*  
and *Justice*, by his active and passive  
*Obedience*, be the only two **PILL**  
that must support an (immortal) *Soul*,  
leaving a (mortal) *Body*, certainly then  
the

13.

the one (as well as the other) is one of the *Depths* of God. There is a fix fold Union.

I.

**ESSENTIAL.** There is an (essential) *Oneness*. The *Father* and the *Son* are (essentially) *One*. Thus (John 17. 30.) *I, and my Father are one.* I and (the) *Father* are one; so the Greek Text, — Not only *One* (as the *Arrians* have expounded it) in *Consent*, and *Concord*; so *Maldonat*. They are *One* in *Nature*; so *Piscator*. They are *One* in *Power*, &c; so *Brugensis*. The *Father* and the *Son* are *One* in *Consent* and *Will*; in *Essence*; in *Power* and *Dominion*. The *Son* was co-equal, co-essential co-eternal, and co-substantial with the *Father*. Thus (Phi. 2. 6.) *Who being in the form of God*: There is not a little *Contestation* with *Arrians* and *Socinians* (who deny the *Deity* and *Eternity* of *Christ*) about the true meaning of these words, who being in the form of God. The word here (**FORM**) to me signifieth an *essential*, and *substantial* Form. Who being in the *Similitude* and *Image* of God; so *Tremelins*, and the *Syriack*. Who being such as *God*; so *Beza*. *Christ, is the Likeness,*

ὅτι ὁ  
πατήρ ἐν  
ἐμοί.

μορφῇ.

Talis,  
qualis est  
Deus.

*ness*, or *Image* of God the Father; not *accidental*, for in God there are no **ACCIDENTS**; but *substantial*, and *essential*; so *Zanchy*. But what follows? *Thought it not robbery to be equal with God*. There is also a great *Controversie* concerning these words. He thought it not robbery; Not *Pillage*, and *Ravine*; so *Erasmus*. To be equal with God. *Christ* (though in the *Form* of God) made it not a matter of *Triumph*, and *Ostentation*, to be equal with God. *Christ* (saith *Grotius*) hath not boasted of his power. Tis a mighty Text and Truth, that the *Son*, and the *Father* are *One*: For this word (*One*) confutes *Arrins*, who denied *Christs* eternal *Divinity*: And this word (*ARE*) confutes *Sabellius*, who denied a *Distinction* in the *Deity*. ἀρνασμεν.

**PERSONAL.** There is a (personal) *Oneness*. The two *Natures* in *Christ* (*Divine* and *Humane*) make one *Person* and *Passover*; one *Surety* and *Saviour*; one *Minister* and *Mediator*: Thus (1 Tim. 2. 5.) *For there is one God*: Not only of the *Jews*, but also of the *Gentiles*. And one *Mediator* between *God* and *Man*: One **MIDLER** of God

*Motivus.* God and Men; so the Greek. *The Man Christ Jesus.* He doth not add *Man*, to exclude the Divine *Nature* from the *Mediatorship*, but (emphatically) to demonstrate that *Nature*, in which he gave himself a *Ransome* for us, of which he speaks in the next words. Thus (v. 6.) *Who gave himself a ransome for all.* For though the *Ransome* was paid by him who is *God*, or had a Divine *Nature*, yet (saith *Caryl*) it was paid in the *Manhood*, or *Humane Nature* only. The *Humane Nature* was the Matter of our *Ransome*, but the Divine *Nature* gave *Worth* and *Weight* to it; gave *Value* and *Validity* to it.

3. **TYPICAL.** There is a (typical) *Oneness*. Thus (Gen. 7. 1, 2, 3.) *Noah*, and all his *House*, were to go into the *Ark*, and be *One* there. He was to take also of clean *Beasts* by *Sevens*, the *Male* and the *Female*: Of *Beasts* not clean by *Two's*, the *Male* and the *Female*. Of *Fowls* also he was to take by *Sevens*, the *Male* and the *Female*. These, were to be taken into the *Ark*, and to be *One* there.

4. **METAPHORICAL.** There



is a (Metaphorical) *One-ness*. This is three fold.

*Artificial.* There is an (artificial) *Oneness*. The *Foundation* and the *Fabrick* are (artificially) *One*. There is the *Foundation*, and the *Superstructure*: The *Superstructure* consists of many *Lofts*, and *Stories*, but the *Stress* of all is laid upon the *Foundation*; for the *Foundation* and the *Fabrick* are *One*, artificially one. Thus (Zach. 4. 9.) *The hands of Zerubbabel have laid the foundation of this house; his hands also shall finish it.* This is an EMBLEM of the UNION between *Christ* and the *Church*. As *He* is the *Foundation*, (1 Cor. 3. 11.) So *She* is the *Fabrick*, (Heb. 1. 6.)

*Natural.* There is a (natural) *One-ness*. The *Vine*, and the *Branches* are (naturally) *One*. Thus (John 15. 4.) *The branch cannot bear fruit of it self except it abide in the vine.* This is an Hieroglyphick of the UNION that is between *Christ* and *Christians*: As *He* is the *Vine*, so *They* are the *Branches*, (John 15. 5.)

*Moral.* There is a (moral) *One-ness*. The *Husband* and the *Wife* are (morally)

μεσκολ-  
αθήσων.

(morally) *One*. Thus (Mat. 19. 5, 6.)  
*For this cause shall a man leave Fa-  
 ther and Mother, and cleave unto his  
 Wife: The word here (CLEAVE)*  
 in the Greek importeth to be glued un-  
 to: And shall be glued unto his Wife:  
 Hereby is intimated the straight knot  
 which is between *Man* and *Wife*, as if  
 they were glued together; like two  
*Boards* joyned together with *Glue*,  
 which are as firm and close, as if they  
 were but one *Peice*. Unto his Wife,  
 (not *WIVES*.) This gives *Check* to  
*Polygamy*. And they twain: Not more.  
*Shall be one flesh*. That God, who (in  
 the *Creation*) made *Two* of *One*, did  
 (by *Marriage*) make *One* of *Two*. This  
 also shadows out the *UNION* be-  
 tween *Christ* and the *Church*: As *He*  
 is the *Husband*, (Isa. 54. 5.) So *She* is  
 the *Wife*, (Rev. 21. 9.) Is not *Union*  
 now one of the *Depths* of *God*?

5. **PHYSICAL.** There is a (phy-  
 sical) *Oneness*. There is an *Oneness*  
 between the *Head* and the *Body*, which  
 is literal, physical, or natural. The  
*Head* and the *Body* are *One*, and make  
 (one) *Man*. Thus (1 Cor. 12. 21.)  
*The eye cannot say to the hand, I have*

no need of thee; nor the head to the feet,  
 I have no need of you. This is truth in  
 the very Letter; and we are not to un-  
 derstand here by *Head* and *Foot* (as  
 the *Papists* do) the *POPE* and the  
*CHURCH*: But by (*Head*) under- *Papam et*  
 stand a *Cedar* in *Lebanon*; and by the *Ecclesiam.*  
 (*Foot*) understand a *Shrub* in the *Val-  
 ley*. As the little *Finger* in the mate-  
 rial *Body*, is of *Use* to that *Body*; so  
 the lowest, the least, the last *Member*  
 in the mystical *Body* is *useful* to that  
*Body*. Doth this not also shadow out  
 the *UNION* which is between *Christ*  
 and the *Church*? For, as *He* is the  
*Head*, so *She* is the *Body*, (*Eph. 1. 22,*  
*23.*) Thus, as the aptest Similitudes,  
*Foundation* and *Fabrick*, *Vine* and  
*Branches*, *Head* and *Body*; so the near-  
 est and dearest *Relations*, as *Master* and  
*Servant*, *Father* and *Son*, *Husband* and  
*Wife*, are improved by the *Spirit* as  
*Emblems*, to shadow out the noble *U-*  
*NION*, and *Conjunction*, that is be-  
 tween *Christ*, and those that are (actu-  
 ally) *His*: Is not this then one of the  
*Depths* of *God*?

**METAPHYSICAL.** There is 6.  
 a (metaphysical) *Oneness*. There is  
 an

an *Oneness* that is spiritual, metaphysical, or supernatural. This is two fold: An *Oneness* between *Christians*; an *Oneness* also between *Christ* and *Christians*.

23. 11.

Eadem  
vult, et  
nolle, est  
firma A-  
micitia.

There's an **UNION** between *Christians*. 'Tis pity that *Sin* should make *Two*, whom *Grace* hath made *One*; that *Satan* should make *Two*, whom *God* hath made *One*; that *Antichrist* should make *Two*, whom *Christ* hath made *One*. Friends (acted by the same *Principles*) will, and will, the same things. Though we must not *unite* with (any) in their *Iniquity*, yet we must *unite* with (all) that are *Christians*, in their *Christianity*. **DIVISION**, is an ill *Companion* unto *Glory*, *Perpetuity*, and *Safety*. Did not *Dissention* in two *Brothers* make a *Gapp* to the *Turks*? Did not *Dissention* of *Christians* lose *Constantinople*? In the material and natural *Body*, there's a constant *Amity* and *Unity*, because one *Spirit* runs thorough all: Thus should it be in the *Metaphorical*, and *Mystical*: For (1 Cor. 12. 13.) *By one Spirit* are we all baptized into one *Body*, whether we be *Jews* or *Greeks*; bond, or free. &c. I

am

act of this *Opinion* (and I care not who  
 knows it) that **S A I N T S H I P** must  
 not be *confined* within one *Party*. The  
 new *Creature* is found in *Circumcision*,  
 and in *Uncircumcision*: Yea, as (emi-  
 nent) in the one, as in the other. Were  
 it not the highest *Sacrilege* in the *World*  
 to make a *Monopoly* of *Christianity*?  
 Let none (for the future) *monopolize*  
 that *Title* of *Saints*, and godly *Party*,  
 to any (one) *Party*. The *Devil* is pic-  
 tured with a cloven **F O O T**; signify-  
 ing, that 'tis his *Work* to cause, and con-  
 tinue *Divisions* in the *World*. Is not *Divide &*  
 this also his *Sophistry*? *Divide and*  
*Impera.*  
*rage*; divide, and *rule*; divide, and  
*reign*; divide, and *ruine*: Is not *Union*  
 now one of the *Depths* of *God*? Is not  
*Division* an unholy, and unhappy *Weed*,  
 which (prodigiously) groweth at this  
*Juncture* of *Time*, and under this *Con-*  
*junction* of *Affairs*? 'Tis too *connatu-*  
*ral* unto the best of *Men* (who are but  
*Men* at best) rather to take notice of  
 that which wil *divide*, than of that  
 which wil *unite*, though (united) *Vis unita*  
**F O R C E** be the most *forcible*; and *fortior.*  
 though *Saints* in more *agree*, than  
 wherein they can *disagree*, and be  
 K                    **S A I N T S**;

**SAINTS**; for they agree in *Fundamentals*, and only differ in *Circumstantials*: They differ in *Paul*, *Apollo*, and *Cephas*, but agree in *Christ*: Is not *Union* then among *Christians* one of the *Depths* of *God*? Thus (*Gal. 3. 28.*) *There is neither Jew nor Greek; there is neither bond nor free; there is neither Male nor Female; for ye are all one in Christ Jesus.* In this pure and pretious *Text*, and *Truth*, there is an *Assertion*, and an *Argument*.

1. **AN ASSERTION.** There is neither *Jew* nor *Greek*: Is not this written, to *check* the *Pride* of the *Jews*, and to *cherish* the *Heart* of the *Gentiles*? There is neither *Bond* nor *Free*: Is not this written to take away the carnal *Difference* between *Professors*? There is neither *Male* nor *Female*: Is not this also written to take away the base *Difference* (between the two *Sexes*) made by the *Turkish-Mahomet*, when he saith that the *Woman* (which is the weaker *Vessel*) hath no *Soul* to *save*?

2. **AN ARGUMENT.** For ye are all one in *Christ Jesus*. Here is an *Argument* to prevent *Distinction* upon the *Account*

## The DEPTHS of GOD.

131

*Account of Union.* No Nation, whether Jew, or Gentile: No Relation, whether Master, or Servant: No Sex, whether Man, or Woman, makes a Difference, for ye are all one in Christ Jesus. It matters not whether ye be Jews or Gentiles; whether ye be Masters or Servants; whether ye be Husbands or Wives, if ye be in Christ; for ye are all one in Christ Jesus: Is not Union now one of the Depths of God?

There's an UNION between Christ and Christians. That there is an Oneness between Christ and the Church; between Christ and the Christian, what is more legible, and yet what is less intelligible? what is more asserted, and yet what is less understood? Thus (1 Cor. 6. 17.) *But he that is joyned unto the Lord, is one Spirit.* He that is joyned: He that is glued. There is not a word (saith Leigh) in all the Greek language, that signifieth a neerer Conjunction than this word. To the Lord: To Christ; so *Estius*: Who is the Husband of the CHURCH; so *Piscator*. Is one Spirit. Not essentially, but accidentally; so *Tirinus*. Spiritually, and My-  
μολλώμετ  
ἐν πνεύματι  
Consent;



## THE DEPTHS of GOD.

Agitur  
&  
Regitur.

Consent of Will ; in Grace ; and in Glo-  
ry ; so *Menochius*. Thus Friends (Acts  
4. 32. ) are called one Soul ; because  
of the Concord of Souls. 'Tis a Meto-  
nymy, wherein the Cause is named for  
the Effect. He that is one Spirit, is  
spiritually, and wholly Christ, by Union  
with him: He is not divided between God  
and *Mammon* ; between the Spirit,  
and the *Flesh* ; but he is led, and gover-  
ned, by the self-same Spirit. So (Eph.  
2. 12, 13. ) At that time ye were with-  
out Christ——But now in Christ Jesus  
&c. To be (in) Christ, is to be (ONE)  
with Christ ; and to be (one) with Christ,  
is to be (IN) Christ, for these are con-  
vertible Terms. Christ, and the Soul  
(out) of Christ are TWO ; but Christ,  
and the Soul (in) Christ are ONE : Is  
not Union then with Christ one of the  
Depths of God ? So (John 14. 20. ) At  
that day ye shall know : At that day :  
But what day was that ? In that day  
when I shall be raised ; so *Vatablus*. In  
that day when I shall appear to you a Vi-  
ctor of Death ; so *Grotius*. In the day of  
Pentecost especially ; so *Menochius*. In a  
future life ; so *Malkonatus*. Ye shall  
know. They knew before, but then they  
should

should more gloriously and perfectly know. But what should they then (so) know? The UNION between the Father and Himself; between Himself also and his Saints. *That I am in my Father, and Thou in me, and I in you.* Is not Union now one of the Depths of God? So (John 17. 21.) *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.* So (v. 23.) *I in them, and thou in me, that they may be made perfect in one &c.* Here is an Union between the Father and the Son; Thou in me. As the Father and the Son are one by Unity of Essence. (Phi. 2. 6.) And by the Deity dwelling in the Humanity. (Col. 2. 9.) So by Co-operation, (John 14. 10.) Here is also an Union between the Son and the Saints: I in them. And here is an Union between the Saints: That they may be made perfect in one. Is not Union now one of the Depths of God? So (v. 26.—) *And I in them.* Dwelling in them. Now Christ dwelleth in a Christian

By a Communication of Nature.  
Thus (Heb. 2. 11.) *He who sanctifies,*  
*and they who are sanctified, are all of one:*

## The DEPTHS of GOD.

ESTI-  
US.

Christ and Christians are of the same Family, and have the same Father. For which cause he is not ashamed to call them Brethren. Though CHRIST did not assume the Person of Abraham, or any other Saint, yet he did assume the Nature of Abraham, and of every other Saint. (So (Eph. 5, 30.) We are members of his body, of his flesh, and of his bones. We all : All who are Believers of the right Stock, and Stamp. Are members of his body : Mystical, which is his Church. Of his flesh, and of his bones. We are Participants of the same humane Nature with Himself.

By the Inhabitation of the Spirit. Thus (Rom. 8. 10.) If Christ be in you &c. Thus he is by the Spirit. Be in you ; as in his Temple, and by his SPIRIT ; which (saith Grotius) is called by Tertullian the VICAR of Christ. So (v. 11,) — By his Spirit that dwelleth in you.

By the Operation of Faith. Thus (Gal. 3. 26.) For ye are all (Jews and Gentiles) the children of God thorough faith in Christ Jesus. So (Eph. 3. 17.)  
Thus

## The DEPTHS of GOD.

131

That Christ may dwell in your hearts by  
faith &c.

By the Operation of Love. Thus  
(1 Jo. 4. 16.) God is Love: Not only  
lovely, and loving, but also LOVE:  
He is so properly; and essentially; so  
Eternal. He is so causally; so Meno-  
chius. But what follows? And he that  
dwelleth in love, dwelleth in God, and  
God in him. As the Church is one with  
the Son by Faith, so she is one with the  
Father by Love: Is not Union now one  
of the Depths of God?

4.

Here UNION in Poem now doth  
enter:

Communion (herein) doth also Cen-  
ter.

'Tis most prudential (now) to look a-  
bout us:

A CHRIST within us, not a Christ  
without us,

The Scripture saith the Hope of Glory  
is:

And (Ever) will be unto each of  
HIS.

K 4

Com-

# The DEPTHS of GOD.

*Communion with Christ may lessened  
be;*

But **U N I O N** shal none dissolved  
see,

Who (*once*) are *One*, for they are (*e-  
ver*) so:

And certainly shal unto *Heaven*  
go.

*Similitudes*, that are adapted best;  
*As Fabrick & Foundation* (with the rest)  
But **HIEROGLYPHICKS** are:

Yea, those *Relations*,  
Who nearest are, and dearest in their  
*Stations*,

But **E M B L E M S** are (let no man  
henceforth doubt)

This *Union* with *Christ* to shadow  
out.

Lord *Jesus Christ*, this **U N I O N**  
with *Thee*,

The **C H A N N E L** is; wherein  
doth run to *Me*

Thy (signal) *Favours*: All thy *Looks*  
are *Loves*,

As unto *Me*, so unto all thy  
*Doves*.

**COMMUNION.** Communion that's one of the *Depths* of God. When *Galeatus* (that noble *Marquess*) was presented with (golden) *Temptations*, he replied, Let their *Money* perish with them, that account all the *Gold* in the *World* worth one dayes *Communion* with *Iesus Christ* in the *Spirit* : Is not *Communion* then one of the *Depths* of God ? If *Communion* with a *Saint* be a **HEAVEN** on **EARTH**, what is *Communion* with a *Saviour* then ? With a *Surety* then ? With a *Sovereign* then ? Certainly this is one of the *Depths* of God. A *Friend* to the *Body*, may prove a *Favour* to the *Soul* : Civil *Acquaintance*, may be of spiritual *Advantage* ; and from *Communion* with the *Saint*, some come to have *Communion* with the *Sanctifier*. God brings *Naomi* and *Ruth* acquainted, and *Naomi* was *Naomi* to *Ruth* ; beautiful ; lovely ; or greatly moving as the word signifieth. That there is such a thing as *Communion* with the *Father*, and the *Son*, is evidently evident ; but this is far better *experienced*, than it can be *expressed* : Is not this then one of the *Depths* of God ? Thus (1 Jo. 3. 3.) Our fellow-

Korvicia.

fellowship is with the Father, and with his Son Jesus Christ. Our Society, Communication, or Communion. *Communion* with Christ is a COMMUNICATION of Loves from Christ to the Soul: Thus (John 14. 21. ) *I wil love him, and wil manifest myself to him: And Reciprocation of Loves from the Soul to Christ. Thus (Cant. 7. 12. ) There wil I give thee my Loves. Is not this now one of the Depths of God? The infinite Disparity that is between GOD and MAN, made the great Philosopher conclude, that there could be no Friendship between them. Communion with God, is more in Conversation (with) God, then in Contemplation (upon) God; is not this then one of the Depths of God? Thus (1 Jo. 1. 6 ) If we say, that we have Fellowship with him, and walk in darknes, we lie, and do not the truth. So (1 Jo. 2. 6 ) He that saith he abideth in him, ought himself also to walk, even as he walked. If the Pythagoreans imitate Pythagoras; if the Stoicks imitate Zeno; if the Academicks imitate Socrates; how much more should the Christian imitate Christ? That God might have Communion with U.S,*

Christ



Christ was made *Partaker* of the (hu-  
mane) *Nature* : Thus (Heb. 2. 14. )  
*For as much then as the Children are*  
*partakers of flesh and blood, he also him-*  
*self took part of the same &c.* The  
Children : The *Apostles* and *Disciples* ;  
so *Tena*. The *Sons of God*, or *Godly* ;  
so *Grotius*. Were partakers of flesh and  
blood ; they continue in flesh and blood ;  
so *Beza*. They are men mortal and  
miserable ; so *Estius*. Himself also  
took part of the same &c. In kind ;  
so *Camerarius*. Without Sin ; so *Ger-*  
*hard*. That we might have *Communi-*  
*on* with G O D, we are *partakers* of  
the (divine) *Nature*. Thus (2 Pet. 1.  
4. ) *Whereby are given unto us excee-*  
*ding great, and precious promises ; that*  
*thereby we might be partakers of the di-*  
*vine nature &c.* Not of the *Substance*  
of the D E I T Y, as the *Familists* say.  
'Tis a *Fellowship* with God in his *San-*  
*ctity* ; the *Purity* that is eminently, and  
infinitely in *Him*, is formally in *His*.  
'Tis a *Fellowship* also with God in his *Fe-*  
*licity* ; i. e. in the beatifical *Vision*, and  
*Brightness of Glory* : Is not *Communi-*  
*on* now one of the *Depths of God* ? For  
a Soul to lye (as it were) in the *Bosome*  
of

## The DEPTHS of GOD.

of God, and, to live (as it were) in the Embrace of God, is not this one of the Depths of God? For a Soul to see the Face of God, and be indulged the charming and ravishing Shines and Smiles of that Face, is not this one of the Depths of God? This Communion with God and Christ, is thorough the Spirit. Thus (2 Cor. 13. 14.) The grace of the Lord Jesus Christ, and the love of God, and the Communion of the holy Spirit, be with you all. Amen.

---

Is Iſb without his Pangs, and Pannick Fears?

**COMMUNION** (a Depth of God) appears.

If this be false, thy Pen may this correct;  
Of Union Communion's an Effect.

Experienced **ICOMMUNION** see,

Far better is, than can expressed be.

That God may have Communion with His,

Of humane Nature **CHRIST** Partaker is:

That

**The DEPTHS of GOD:**

141

That We may have Communion with  
God;

And Glory in the burning of the  
Rod:

Of that Nature, which is divine do We  
Participate: Herein let all, Agree.

Oh blessed BRANCH! in Thee was  
never Leaven:

Is Fellowship with Thine on Earth a  
Heaven?

What then is Fellowship with THEE  
above?

Where Faith and Hope survived are by  
Love.

---

**CONVOY.** A Convoy of Angels, that's one of the Depths of God. As Pharaoh, David &c, had, so Men (in Capital Letters) now have their Guards: They think themselves safe enough with these, though they be mercenary, and mortal men; how safe then are they who have a Convoy of Angels; which is one of the Depths of God? For he shall give his Angels charge over thee, to keep thee in all thy ways. For his

152

Psal. 91:

11.

An-

ἐντελεῖται  
ἐν τῷ σκ.

Angels will he command for thee, to keep in all thy ways; so *Ainsworth*. So the SEPTUAGINT. *Ki male-achaiw jetzauveh* -- *lach* &c. For his Angels will he command to thee &c. So the Hebrew. Though the *Power* of God be sufficient to govern us, yet he appointeth his *Angels* to watch over us, as *Soldiers* encamped about us. These words were applied to CHRIST when he tempted him (Mat. 4. 6.) And no wonder; for, if they belong to all the faithful in general (as *Interpreters* agree) much more (eminently) unto the *Head*, and *Patron* of *Believers*; who is the *Author* and *Consummator* of their *Faith*, (Heb. 12. 2.) God is a *Preserver* of Men (mediately) by *Instruments*: He preserves *Man* by *Man*; by the *Beasts* of the *Earth*, and *Fowls* of the *Aire*; but (chiefly) he preserveth *Men* by ANGELS. For his Angels shal he command to thee. Is not a *Convoy* of *Angels* now one of the *Depths* of *God*? To keep thee in all thy ways. But (thy) ways must be (his) ways; those ways which God hath given thee to walk in. In all thy *Actions*; so *Mariana*. In thy *Affairs* præscribed thee of God; fo

to *Gejermus*. In the ways of the LORD ;  
 to *Munsterus*. This Clause the Devil  
 left out when he laid Seige to the *Medi-*  
*ator* of the *Promise*. Is not this *Con-*  
*voy* now one of the *Depths* of God ? No  
*Prince* in the world (who is not a *Saint*)  
 hath such a *Guard* at (home) nor such  
 a *Life-Guard* when he goes (abroad) as  
 the meanest *Saint* hath : Is not a *Con-*  
*voy* of *Angels* then one of the *Depths* of  
 God ? So (Heb. 1. 14. ) *Are they not*  
*all ministring Spirits, sent forth to mi-*  
*nister for them who shal be heires of sal-*  
*vation* ? He doth not so much ask as  
 affirm ; for the *Hebrews* improve an  
*Interrogation* for the greater *Confirma-*  
*tion* of a thing. Are not *Angels* the  
*Ambassadors* and *Heralds* of *Omnipo-*  
*tency* ? Do not these carry COMFORT  
 from his *Throne* to his *Footstool* ? from  
*Heaven* to *Earth* ? Certainly then their  
*Convoy* is one of the *Depths* of God ?  
 The best part of *Man* (even his SOUL)  
 is lower than *Angels* : An *Angel* is a  
 (perfect) *Soul* ; and a *Soul* but an (im-  
*perfect) Angel* : Is not their *Convoy* now  
 one of the *Depths* of God ? The *School-*  
*men* have a *Distinction* between *Angels* ;  
 calling some *assisting*, which are always  
 be-

Quod su-  
pra Nos,  
Nihil ad  
Nos.

before God: Others *ministring*, which are commanded up and down by God &c. But, 'tis the greatest *Folly* in the *World* to be *Wise* above what is written. If the *Nature* of *Man* be nothing but *Sin*, and *Angels* have not any sin at all in their *Natures*, is not their CONVOY then one of the *Depths* of God? These *Angels* are very great, and so (consequentially) is their *Convoy*; but there is an *Angel* (ineffably) greater, and so must his *Convoy* be. Thus (Isa. 63. 9.) *And the Angel of his presence saved them.* Some Jewish Doctors understand here *Michael*, the tutelary *Angel* (as they account him) of their *Nation*. Others, *Mitraton*, an *Harbinger*, or *Messenger* &c. But is not this *CHRIST*, of whom God speake unto *Moses*? (Exo. 23. 21, 23.) called *Jehovah*, (Exo. 13. 21.) And an *Angel*, (Exo. 33. 2.) But what of this *Angel of Angels*? He is a *Convoy* unto all ransomed, and rescued by him. Is not the *Convoy* of a *Christ* now one of the *Depths* of God? Thus (Isa. 27. 2, 3.) *In that day: At that time, when Caligula's shal be destroyed; when the*  
**CHURCH**

**CHURCH** shal be pruned, and purged by *Passion*. Sing ye unto her a *Vineyard of red wine*: May not this be the Church (the *Vineyard of God*) degenerated from her (native) *Excellency*, and restored to her (primitive) *Generosity and Glory*? *I Jehovah do keep it*: So the Hebrew: That must needs be kept, which *Jehovah* keeps; but *Christ* keeps the Church. *I will water it every moment*: That it may fertile be, it shal be very often under divine *Dews, and Drops*. *Lest any hurt it, I wil keep it Night and Day*. Night and Day comprehend all time: To be (therefore) kept *Night and Day*, is to be kept constantly; to be kept continually; to be kept without intermission: Is not the *Convey* of a *Christ* now one of the *Depths of God*? So (*Zach. 2: 5.*) *And I wil be unto her, saith the Lord, a wall of fire in a Compass, or Circuit; and unto Glory wil I be in the midst of her*. So the *Seventy*. Unto her: Unto *Jerusalem*. But what wil this **CHRIST** (who is the *Lord of Lords*) be unto *Jerusalem*? A Wall of Fire: The City shal be safe, though it may not have

Ani *Jehovah*.

L

*Walls;*



*Walls*; so *Calvin*. A Wall of *Fire*: Not of *Mud*, though that may be *strong*; nor of *Brick*, though that may be *stronger*; nor of *Stone*, though that may be *strongest*; but of *Fire*. As if God had said, If you want a Wall, I will be your Wall; my immediate *Providence* shal be your *Defence*, rather then you should not be *defended*: Is not the *Convoy* of *Christ* now one of the *Depths* of God? The ROMANS (in their *Wars*) used to call out the *Tutelar-Gods* of those *Cities* they *be-seiged* &c; as beleiving them a stronger *Defence* to those *Places*, than *Walls*, or *Fortss*. What may be said of a *Christ* then, who hath *promised* to be a Wall of *Fire*? Who can batter down a *Fire*, that is it's own *Fewel*? Or, who can set up a *Ladder* to *scale* the *Flames*? Is not the *Convoy* of *Christ* then one of the *Depths* of God? And (the) *Glory*; or (unto) *Glóry*; or (of) *Glory*, in the midst of her. She shal not only be *safe*, and *secure*, though without *Walls* of *Stone*, and *Brass*; though without *Towers* and *Fortifications*; though without *Ditches* and *Trenches*; but I wil al-  
so

so be the *Glory* in the midst of *H E R*.  
 They shal sing *Praises* and *Thanks* to  
*Me*; so *Grotius*. There wil I be glo-  
 rified; so *Menechius*. The solid *Feli-*  
*city* of *Jerusalem* (within and without)  
 shal be in me alone; and in my grace;  
 so *Calvinus*. Is not the *Convoy* of *Christ*  
 now one of the *Depths* of *God*? Once  
 more, (*Psa. 125. 2.*) *As the mountains*  
*are round about Jerusalem* (to fortifie  
 and defend that) so *Jehovah* is round a-  
 bout his *People* (to fortifie and defend  
 them) from henceforth, even for ever.  
 Is not the *Convoy* of *JEHOVAH*  
 now one of the *Depths* of *God*? The  
*Trojans* had their *Palladium*; so long  
 as *That* was safe, *They* were safe. The  
*Romans* had their *Antile*, (or *Buck-*  
*ler*;) so long as that was kept, they were  
 secure. The *Israelites* had their *Ark*;  
 so long as that was sure, there was a  
*Defence* upon mount *Sion*. If *CHRIST*  
 be thine; then thou hast a far better,  
 and a far greater *Guard*. Is not this  
 then one of the *Depths* of *God*?

To dissipate the direful Pangs of  
*Fear,*

A Depth of God a CONVOY doth  
*appear.*

The (meanest) Saint is guarded far  
*above*

The (might'ft) Prince, that's not a  
*Valley-Dove:*

Where is the Man who lives without  
*Complaints?*

The Angels are a CONVOY to the  
*Saints.*

They Keepers are of These in all their  
*Ways;*

And will be Keepers of Them all their  
*Days:*

But These must keep the Ways of GOD;  
*and so*

Must not aside to right, or left Hand  
*go.*

The ANGELS are Ambassadors to  
*bring*

The (timely) Tidings of the greatest  
*KING.*

These Solace (swiftly) carry from the  
*Throne*

Unto the Footstool, when 'tis most a-  
*longe.*

From

From *Heaven* These do carry timed

JOY,

Unto the *Earth*, when this is like a

TROY.

The noblest part of *Man* is called

*Soul*;

Lower than *Angels* 'tis without Con-

strol,

An ANGEL is a perfect *Soul*; but

then

Imperfect *Angels* are the SOULS

of *Man*,

*Angels* commanded are by *Heavens*

Sage,

A CONVOY unto *Saints* in ev'ry

Age.

One (greater than all *These*) is now at

hand;

At *Sea* a Convoy, and a Guard at

Land.

There is the present, and the future

Tense;

Oh HEAD of SAINTS! be thus

to me Defence.

But who is this? 'Tis *He* that beareth

Sway:

Oh HEAD of ANGELS! keep

me *Nights* and *Day*.

L 3

Lord

Lord! round about me be a *Wall of Fire*,  
And *qualifie* me for the *Papal-Ire*.

16.

**CONDUCT.** The *Conduct* of  
God, that's one of the *Depths* of God.  
For a Person to walk after the *Spirit*,  
and not after the *Flesh*; to walk (in)  
the *Flesh*, and not *war* (after) the *Flesh*,  
is not this one of the *Depths* of God?  
Thus (2 Cor. 10: 3-) *For walking in the*  
*flesh*: So the Greek. Although we may  
be *Men*; so *Erasmus*. Like to the rest  
of *Men*; so *Tirinus*. As to *Infirmi-*  
*mities*; so *Sclaterus*. And *Afflictions*;  
so *Vorstius*. The *Building* of the *Body*;  
so *Menochius*. Or, the *Nature* of the  
*Flesh*. Though living in the *Flesh*. We  
do not *war* after the *flesh*. We do not  
practice a carnal *Warfare*; so *Estius*.  
We do not follow carnal *Affections*; so  
*Tirinus*. We live not after the man-  
ner of carnal, and political *Men*; so  
*Menochius*. Is not the *Conduct* of the  
*Spirit* now one of the *Depths* of God?  
For a Person to be *indulged* the CON-  
DUCT of the *Spirit*; to live in the  
Spirit,

ΠΙΣΤΙΣ  
ΓΡΑΤΙΑ.

Spirit, and walk in the Spirit, is not this one of the *Depths* of God? Thus (Gal. 5. 25.) *If we live in the Spirit, let us also walk in the Spirit.* Where there is *Life*, there will be *Motion*. What the *Soul* is to the *Body*, that the *Spirit* is to the *Soul*. If there be *Life* (from) the *Spirit*, there is also a *Life* (after) the *Spirit*. For a Person to be led by the *Spirit* (in) the way to *Heaven*, until he be led (into) *Heaven*, is not this one of the *Depths* of God? That there is the *Conduct* of the *Spirit* is evident. Thus (Rom. 8. 14.) *As many as are led by the Spirit of God, are the Sons of God.* It is not said *ruled*, but *led*. When one is *ruled* by another, he acts *Himself*, and his *Action* is *Visible*; but when he is *led* by another, though he may *act* Himself, yet the *Action* of the *Other* is more *Visible* than his *Own*. The *SPIRIT* leads according to the *WORD*. A *Child* of *God* hath the *Word* (without) and the *Spirit* (within) for a *Guide*; is not the *Conduct* of these then one of the *Depths* of *God*? So (Gal. 5. 18.) *If ye be led by the Spirit, then are ye not under the law.* Not under a law of *condemnation*; for

Plus est  
Agi, quam  
Regi.

there is no condemnation to those that are in Christ Jesus; who walk not after the flesh, but after the spirit. Rom. 8. 1. But, as there is the Conduct of the Spirit, so of the FATHER. Thus (Ps. 27. 11.) *Teach me thy way, Jehovah, and lead me in a path of plainness, because of those which observe me.* There is also the Conduct of the SON. Thus (John 10. 3.) *He calleth his own sheep by name, and leadeth them out. Into Pastures; so Grotius.* As Christ is the Leader of His, so he leads these from Earth to Heaven; from a state militant to a state triumphant; thorough a State of GRACE, to a State of GLORY. Thus (Ps. 73. 24.) *Thou shalt guide me with thy Counsel, and afterward receive me to Glory.* Is not the Conduct of the Father now, and of the Son, thorough the Spirit, one of the Depths of God? Those (actually) Christ's, are under a constant, and continual Conduct. The Prophet having elegantly, and eloquently expressed a counterfeit, and a true Fast; registers, and transmits to Posterity this pure, and precious Promise, (Isa. 58. 11.) *Jehovah shall guide thee continually, and satisfy thy Soul!*

In  
Pascha.



*Soul in droughs, and make fat thy bones*: Fear not leaness, and waiting of thy body with fasting; thou shalt not be a **SKELETON**, and look like an *Anatomy*; for God wil make fat thy bones; he wil comfort thee, and fil thee with joy both of Soul and Body. Thou shalt not pine by spiritual *Fasting*, for I wil make fat thy bones. But what follows? *And thou shalt be like a watered garden, and like a spring of water, whose waters fail not.* Whose waters lie not; or deceive not; so the *Margent*. Thus, the Lord Jesus Christ is a continual **LEADER**. Did he lead yesterday? he wil lead to day; Doth he lead to day? he wil lead for ever; for *yesterday, to day, and for ever, he is the same.* There are many Persons who *imbitter* their *Sweets*; who lay *Load* upon themselves, and *add* to their own *Burdens*; who *dig* their own *Graves* by *anticipating* **P R O V I D E N C E**, and not *reflecting* that *sacred*, and *silencing* **T R U T H**, (Mat. 6. 34.) — *Sufficient unto the day is the evil thereof.* That day wil have its care when it comes, and this day hath enough of it self now it is come. The  
evil

Kaxia  
αἰτίας.

Malum  
Culpa,  
et  
Pena.

evil thereof. The *Vexation* thereof; so *Scultetus*. The *Affliction* thereof; so *Erasmus*. The *Trouble* thereof; so *Beza*. Let the *Vexation* in that very hour suffice; so *Drusius*. The *Trouble* of the day it self will be enough, we need not add to it. Sufficient unto the day is the evil thereof; The evil of *Crime*, and of *Correction*; The evil of *Sin*, and of *Suffering*: Ah! saith one, what shal I do when *Poverty* and *Prison* come? Ah! saith another, what shal I do when the *Plague* and the *Sword* come? Ah! saith a third, what shal I do when the *Fire* and the *Famine* come? Ah! saith a fourth, what shal I do when the *RACK* and the *STAKE* come? But Soul, do not anticipate *Providence*, nor so reflect *Futurity*, as to omit, or intermit present *Duty*. Thou hast *Grace* little enough for the *Corruption*, and *Temptation* of the present day. Besides, these things may not come while thou art upon the *Stage*; but if a severe *Storm*, and stupendious *Showr* should come, he that leads now, can lead then into *Chambers* of *Serenity*, and *Security*. Or, if he prepares this *POTION* for thee, he can also pre-  
pare

*The DEPTHS of GOD.*

133

pare Thee for this *Potion*. If he delivers thee not (from) it, he can deliver thee (in) it: Is not the *Conduct* now of the *Father*, *Son* and *Spirit*; or of the *Father* and *Son* (though the *Spirit*) one of the *Depths* of *God*?

---

The **CONDUCT** of the *Spirit* unto me

A *Depth* of *God* appeareth now to be.

This leadeth both the *Aged* and the *Youth*,

As into *one*, so into ev'ry  
TRUTH.

The *Father* too of all (sincerely)  
*His*,

A *gracious* and a gentle LEADER  
is.

'Tis *He* that leads in ways of Right'ousness

His *Isra'elites*; the greater, and the  
less.

*Christ Jesus* too I do a Leader  
find:

Aud (as to **CONDUCT**) always in a  
*Mind*.

'Tis

'Tis *He* that did (alone) the *Winepress*  
tread :

'Tis *He* that doth from *Earth* to *Hea-*  
*ven* lead.

When mortal *Man* is running of his  
RACE,

'Tis *He* that leadeth in a way of  
GRACE.

From a state militant (I clearly  
see)

Unto a state triumphant leadeth  
*He*.

Oh Crowned CHRIST! Thou dwel-  
lest now *above* ;

And yet thy BANNER over thine  
is Love :

From *Earth* be leading unto *Heaven*  
ME,

For then there shall no longer *Leaven*  
be.

17.

CONCURRENCE. *Concur-*  
*rence*, that's one of the *Depths* of *God*.  
A *Concurrence* of all things for *Good*, is  
one of the *Depths* of *God*. For the  
*Winds* to be *lofty*, and the *Waves* to be  
*loud*; for the *Winds* to be *prodigious*, and  
the

the *Waves* to be *impetuous* ; for the *Winds* to *rise*, and the *Waves* to *rear* ; and yet all things to work together for *Good*, to the Soul graciously *interested* (in) *Christ*, and graciously *influenced* (by) *Christ* ; it not this one of the *Depths* of *God* ? Is not *Evil* as well as *GOOD*, to be received at the hand of *God* ? Thus (Job 2. 10. ) *Shal we receive good at the hand of God, and shal we not receive evil ?* The *Emphasis* of the words (saith *Caryl*) carries it thus : *Shal we receive Good (with Hand, or Heart) at the hand of God, and shal we not (in the same manner) receive Evil ?* In the same manner we receive *Good* from the hand of *God*, in the same we ought to receive *Evil*. *Good* and *Evil*, are to be alike received, and entertained, from the hand of *GOD*. As we must receive *Good*, so we must receive *Evil* cheerfully ; gratefully ; reverentially : We must (as it were) kiss the *Hand*, and take the *One*, as well as the *Other*. By (*Good*) here, we may understand the *good* things of this life ; and by (*Evil*) here, the *bad* things of this life. We are not by (*Evil*) here, to understand the *Evil* of *SIN* ; for, the

*Sin* shal sooner send forth a *Cloud*, than *God* send forth any *EVIL*, properly taken: So that by (*Evil*) here, we are to understand the *Evil* of *Suffering*, and not of *Sin*. Now external *Evil*, as well as external *Good*, shal be in a happy *Concurrence* for *Good*, to the *Lovers* of *God*; is not this then one of the *Depths* of *God*? As *Summer*, so *Winter*; and as fair, so foul *Weather*, shal (happily) *concur* for *Good*, to the *Soul* given unto *Christ*, and unto whom *Christ* is given; is not this then one of the *Depths* of *God*? For *JOB* to lose *All*, and yet to be no looser at all, is not this one of the *Depths* of *God*? Thus (*Job* 42. 10.) *The Lord gave him twice as much as he had before*. Though this wil not hold as to *Person*, for his *Children* were the same as to *Number*; yet this wil hold as to *Possession*, or his personal estate, for that (at least) was *doubled*. Now (these things considered, and reflected) is not *Concurrence* one of the *Depths* of *God*? If *Adversity* as well as *Prosperity*, and *Penury* as well as *Plenty*, shal be in a happy *Tendency*, and *Concurrence* for *Good*, to the *Soul* eternally chosen, and effectually called,

Confide-  
ratis,  
Confide-  
randis.

## **The DEPTHS of GOD.**

called, is not this then one of the *Depths* of God? External **CROSSES**, as well as external **COMFORTS**, shal (*happily*) *concur* for *Good* unto the *People* of God; is not this then one of the *Depths* of God? For *Joseph* to be in the *Prail*, and *Jeremiah* in the *Dungeon*; for *Daniel* to be in the *Den*, and the three *Children* in the *Furnace*; and for all this to work together for *Good* unto all **THESE**; is not this one of the *Depths* of God? For the *Israel* of God to have no *Prospect* of *Deliverance*, but of *Destruction*, without a *Miracle* wrought by the *God* of *Israel*; and for this direful *Dispensation* to work for *Good*; is not this one of the **DEPTHS** of **GOD**? For *Blasting* and *Banishment*; for *Fire* and *Famine*; for *Impoverishment* and *Imprisonment*; for *Pestilence* and *Penury*, to be all (*seemingly*) working for *Evil*; and yet all (*really*) working for *Good*, is not this one of the *Depths* of God? Thus (*Rom. 8. 28.*) *And we know*: We assuredly, certainly, and experimentally know: Either from the *Word* of God; or the *History* of the *Saints*; or from a  
(filial)



Tam  
prospera,  
Quam  
adversa.

(filial) Confidence ; so *Paran.* But what follows ? *That all things shal work together for good* : Things prosperous, and adverse ; so *Estius.* All things : Not only (this) thing, or (that) thing, and the (other) thing, but also (ALL) things. These things shal co-operate for Good. But to whom ? *To them that love God* : From the whole HEART ; so *Tirinus.* *To them that are the called according to his purpose.* As they are the called according to his Purpose, so it is his Purpose (which is not a successless Purpose) that there should be a Concurrence, and Co-operation of all things for their good. Is not this now one of the *Depths* of God ?

---

CONCURRENCE is another  
Depth of God,  
That Saints may make a Comfort of  
a Rod ;  
As wel as make a Comfort of a  
Staffe ;  
And (dying) in the Face of DEATH  
may laugh.

Thus

**The DEPTHS of GOD.**

261

Thus may a *Rod* (under a dismal  
*Shade*)

As well as *Staff* be then a *Comfort*  
made.

If **CHRIST** be mine in *Covenant*,  
then I

Shal find all things concurring *real-*  
*ly*

For (saving) **GOOD** ; though (*seem-*  
*ingly*) for *Evil* :

And so *Defeat* is given to the *De-*  
*vil*.

Though *Joseph* Goaled be (a *Jedidi-*  
*ah* ; )

And in the **DUN G'ON** be a *Jerem-*  
*iah* :

Though *Daniel* too be in the *Lyons*  
*Den* ;

And in the *Furnace* be the three *Chil-*  
*dren* :

Though **ISRAEL** no *Prospect* hath  
of *Life*,

(No more than *Job* had *Comfort* from  
his *Wife* : )

Yet all things did *concur* for all their  
*Good* ;

And *They* the *Depths* of **SHADDAI**  
*understood*.

**M**

**Lord**

# *The DEPTHS of GOD.*

Lord Jesus Christ, mine Eyes are up to  
**T H E E**;  
 Oh let all things in a *Concurrence*  
 be  
 For *Good*, and not for *Evil* unto  
**M E** !  
 That I (also) the *Depths* of *God* may  
 see.

---

18.

**FAITH.** *Faith*, that's one of  
 the *Depths* of *God*. If *Mary* (once a  
*Virgin*, but not always so) was more  
 blessed in *receiving* the (**F A I T H**)  
 than in *conceiving* the (**F L E S H**) of  
*Christ*, certainly then *Faith* is one of  
 the *Depths* of *God*. If an affectionate  
*closing* (with) and *acting* (of) any known  
*Sin*, be utterly *incompatible*, and *incon-*  
*sistent* with a living *Faith*, certainly  
 then this is one of the *Depths* of *God*.  
 If *Faith* comes with an empty hand,  
 and takes in all from the *Plenitude* of  
*Christ*, certainly then this is one of the  
*Depths* of *God*. If *Faith* be the (first)  
 work ; the (great) work ; Yea (**T H E**  
**W O R K**) by way of *Emphasis* ; *Emin-*  
*ency* ; *Excellency* : If *Faith* be the  
 great;

greatest, and most glorious work ; the  
*Work of Works* ; certainly then this is  
 one of the *Depths of God*. Thus (John  
 6. 29. ) *This is (the) work of God, that  
 ye beleive in him whom he hath sent.*  
 This is (the) work of God. This is <sup>rd 4p207</sup>  
 (the) *Command*, and *Will of God*. 1 Jo. <sup>rd 517.</sup>  
 3. 23. This is (the) work which God  
 esteemeth above all Works. This is  
 (the) *Work*, and *Gift of God*. Eph.  
 2. 8. This is (saith *Beza*) the work that  
 pleaseth God. 'Tis true ; for (saith  
 the *Apostle*, Heb. 11. 6.) *without faith*  
*'tis impossible to please God* : Is not  
 FAITH now one of the *Depths of*  
*God* ? If *Faith* may be *shaken* (in) the  
 Soul, but not (out) of the Soul ; if  
*Faith* goes not into *Vision*, til *Time* go-  
 eth into *Eternity* ; if *Beleif* lives, til  
 the *Beleiver* dies ; certainly then this  
 is one of the *Depths of God*. This  
 should be the D I A L E C T of a  
*Christian*, under the greatest *Despon-* *Vox Chri-*  
*dency of Spirit* ; Lord ! thorough grace *stiani.*  
 I beleive ; yet Lord (thorough Grace)  
 I (do) beleive ; Yet Lord (thorough  
 Grace) I (would) beleive ; Yet Lord  
 (thorough Grace) I (wil) beleive ; help  
 Lord (thorough Grace) my *Unbeleif*.

Quod  
 DEO  
 placet.

The Father of that Child (who had a dumb Spirit) hath set us this Copy to write after. Thus (Mark. 9. 24.) *Lord, I beleive, help thou mine unbelief* (Supply with Grace in (thy) Self, the Defect of this Grace in (my) Soul.) Faith and Unbelief, may be in the (same) Soul, at the (same) Time, in the (same) Action, and upon the (same) Subject. Hath not Faith a Chymical-Art? Will not Chymists extract Gold out of Silver, or Stones? Will not the Act of Faith (thorough the Object of Faith) draw help out of things cross and contrary? Is not FAITH an Herculean-Task, and the hardest work in the World? *Hic Labor, hoc Opus.* May *Spiras* (though dead) speak? You call upon me to *believe*; but I cannot *believe*: Oh how fain would I *believe*, but cannot! 'Tis easier to keep the moral Law than to *believe*; for, 'tis (natural) to *work* for *Life*: but 'tis (supernatural) to *believe* for *Life*: Is not Faith now one of the Depths of God? To *believe* things incredible; to hope things improbable; and to do things impossible (any other way to be done) they were Luthers WONDERS; and are *Mine*; and may be *Thine*.

To beleive that another will pay my *Debts*, and bear my *Charges*; that *He* will be *buffeted*, that I may be *bles- sed*; that *He* will be *hated*, that I may be *loved*; that *He* will be *crucified*, that I may be *crowned*; that *He* will be *sac- rificed*, that I may be *saved*; is not this one of the *Depths* of *God*? Did *Ulpian* complain that there were few true *Philosophers*? We may complain there are few true *Believers*: Is not *Faith* then one of the *Depths* of *God*? If *FAITH* be a *Gift* of *God*, effected by the *Spirit* of *God*; whereby there is a *Reception* of *Christ*, and a *Recum- bancy* upon *Christ* (only) for *Salvation*, certainly then this is one of the *Depths* of *God*. If *Faith* be the first *Hand* to receive a *Mercy*, and the first *Eye* to discover a *Judgment*, is it not then one of the *Depths* of *God*? If this be the true *Logick* of *FAITH*, to draw *Conclusions* of *Peace* in *War*; of a *Feast* in *Famine*; of *Safety* in *Danger*; of *Light* in *Darkness*; of *Life* in *Death*; certainly then this is one of the *Depths* of *God*. If *Salvation*, and all in a *Ten- dency* unto *Salvation*, be intailed upon

*Faith* in the *Person of Christ*, certainly then this is one of the *Depths of God*. Thus (*Acts 16. 31.*) *Beleive on the Lord Jesus Christ*: Ther's the *Precept*. The *Object of Faith*, is the *Person of Christ*, in his *Triple OFFICE*, *Prophetical, Sacerdotal, and Regal*. Lord *Jesus Christ*. We may beleive the *Church*, but we must not beleive (in) the *Church*. 'Tis *Christ* (and not the *Church*) that must be beleived (on,) and beleived (in;) for the *Church* is not *God*, but the *House of God*. And thou shalt be saved. Ther's the *Promise*. Is not *Faith* now one of the *DEPTHS of GOD*? It is as easy for the *Children of Belial*, and of *Blood*, to pluck the *Sun* out of the *Firmament*, as true *Faith* out of a true *Christian*; Is not this then one of the *Depths of God*? *Tertullian* saith of the *Papists*, They beleive (without) the *Scriptures*, that they may beleive (against) the *Scriptures*. The *Jewel of Faith*, can never be kept in a cracked *Cabinet*; in a crasie *Conscience*: Is not this then one of the *Depths of God*?

Credunt  
(sine)  
Scripturis  
ut credant  
(contra)  
Scripturas.

FAITH



**F A I T H** enters now in *Poem*, 'tis  
the *Grace*

That leads the *Van* of others in the  
*Race.*

This is a *Depth* of *God*, and so wil  
go

With (ev'ry) *Freind* ; but not with  
(any) *Foe.*

This is the **G I F T** of *God* ; this is his  
*Will:*

And (of all *Works*) this is the *greatest*  
*still.*

This is the *Work* of *Works* ; an **E M-**  
**P H A S I S**

*Deservedly* is written over  
*This.*

The *Heart* is *Cabinet*, and *Faith* a  
*Jewel* ;

Which (thorough *Christ*) fails not in  
any *Duel.*

'Twas so with **PETER**, and with ma-  
ny *Saints* ;

That (greatly) *Comforts* might out-bid  
*Complaints.*

**F A I T H** may be *shaken* (in) the *Soul*  
of *Man*,

But *shaken* (out) of *Souls* this never  
can :

## THE DEPTHS of GOD.

For Faith must live til the Believer  
*dies* ;  
 When all his TEARES are wiped  
 from his Eyes.  
 Lord Jesus Christ, thou Author art  
 of Faith,  
 And Consummator too th' Apostle  
 saith:  
 Oh be the ACTOR of it now to  
 Me !  
 For *act* it Self it cannot without  
 Thee.

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19.

## INCARNATION. The

*Incarnation of Christ*, that's one of the  
*Depths of God*. As an *Unity in Trini-*  
*ty*, and a *Trinity in Unity*, is the My-  
*stery of Mysteries*; so the *Hypostatical*  
*Union* (or *Union of Natures in Christ*)  
 is the *Wonder of Wonders*: Is not this  
 then one of the *Depths of God*? That  
*Christ was GOD*, is evident. Thus  
 (John 1, 1.) *In the beginning was the*  
*word*: In the beginning. Before the  
 beginning of any *Creatures*. In the  
 beginning of *Time*; so *Brugensis*. In  
 which the *World* began to be; so *Beza*.  
 In

Evangelion

In the beginning, is *Christ*; from the beginning are *Creatures*. That which was in the beginning, was ever. In the beginning: Not temporal, determinate, or to be measured by time; but indeterminate, eternal, and before all time. In the beginning was: Was the Word: The Word; the *Son of God*. Was: Not that the *Son of God* had beginning with the *Creatures*, but was before their beginning, from Eternity. This WORD, was not made when the *Creatures* were, but before any of them were, H E W A S. And the word was with God: Here (*Word*) is taken personally. And the word was God. Here (*Word*) is taken essentially. And the word was God: Or (according to the Greek) and God was the word. *Christ* was co-equal, co-essential, co-eternal, and consubstantial with the *Father*. The *Son of God* (*Christ*) did not then begin to be when he was manifested in the *Flesh*; but was God from all Eternity, made *Flesh* in the last times. That *Christ* was MAN, is as evident. Thus (John 1. 14.) And the word was made flesh: The *Son* (not the *Father*, nor the *Spirit*,) became Man;

Non mu-  
tando  
quod erat,  
sed assu-  
mendo  
quod non  
erat.

*Man* ; not by *Confusion of Natures*, but by *Union of Natures* in one *Person of Christ, God and Man*. Was made flesh . Made himself, or assumed flesh ; in which he might be manifested to the *Senses of Men*. Was made flesh : Not by *changing* the GOD-HEAD, but by *assuming* the MAN-HOOD. Though he became *Man*, he still remained *God*. The *God head* became not a *Man-hood*, nor the *Humanity* a *Deity*. The *Assumption* of the *Humanity* was no *Diminution* of the *Deity*. But what follows? *And dwelt among us*: As in a *Tabernacle*, or *Tent*, for a short time. *And we beheld his glory*: The manifestation of his divine *Majesty*, not only in his *Transfiguration*, but also in his *Doctrine* ; *Life* ; *Miracles* ; *Passions*. The glory as of the only begotten of the Father : Such glory, as was proper, and peculiar, to the only (so) begotten of the Father. *Ful of grace, and truth*. *Ful of Grace*, or the *Favour of God* towards us : And of *Truth*, or by *Gifts and Benefits*, which might demonstrate the *Truth* of that *Favour* ; so *L. de Dieu*. *Ful of Grace*, or with the cheifest *Mercy* ;  
and

and of Truth, or with the Truth of preceding Shadows; so Hammond. Is not the Incarnation of Christ now one of the Depths of God? So (1 Tim. 3. 16. )

And without controversy: Confessed-ly, and by an universal Confession. Great is the Mystery of godliness: The G O S P E L may be so called, because, as it is a Doctrine made for the Dignity, and Promotion of Godliness; so it is a Doctrine consisting of such truths, and connexions of things, that are far remote from the common Cogitations, Reasons, and Intellects of Men. But what follows? God was manifest in the flesh: The eternal Son of God made his Divinity known in his Humanity, which he assumed into the UNITY of his Person. Justified in the Spirit: Approved righteous, and innocent, though condemned by Jews and Gentiles as a Malefactor. Seen of Angels: As his Messengers and Ministers. Preached unto the Gentiles: As the Subject and Substance, and Summ of the Gospel, to Sinners in Folio. Believed on in the World: Made the Object of FAITH by a Remnant according to the Election of Grace: Received up into Glory.

His

His *Session* is at the right hand of the *Majesty* on high. Is not the *Incarnation* of *Christ* now one of the *Depths* of *God*? For him who had *Eternity* for his *Mansion*: Thus (Isa. 57. 15.) *For thus saith the high and lofty one who inhabiteth Eternity. Who alone hath Immortality; who alone is eternal; without Beginning, or Ending; who is not only immortal, but also immutable: For him also who hath Eternity for his Measure: Thus (Psa. 90. 2.) Ume-gnolam gnad-gnolam attah El: So the Hebrew: From Eternity until Eternity thou God: To be an Infant of a day old: Thus (Luke 2. 11.) To you is born this day in the city of David a Saviour, which is Christ the Lord: Is not this the Wonder of Wonders? and (consequently) one of the DEPTHS of GOD? For him who had *Heaven* for his *Pallace*, to have the *Earth* for his *Pilgrimage*, is not this one of the *Depths* of *God*? For him who was higher than the *Heavens*, (Heb. 7. 26.) to be lower than *Angels*, (Heb. 2. 9.) and who was waited by (sinless) *Angels*, (Mat. 4. 11.) to be watched by (sinful) *Men*, is not this one of the *Depths**

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*Depths of God?* For him who was the *Antient of Days*, (Dan. 7. 22.) to be a *Babe*, (Luke 2. 12.) and who was the *G O D* of *Jays*, (Mat. 11. 29.) to be a *M A N* of *Sorrows*, (Isa. 53. 3.) is not this one of the *Depths of God*? For him who was born *King* of the *Jews*, (Mat. 2. 2.) to be born in a *Stable*, and who lies in the *Bosome* of the *Father*, (John 1. 18.) to lie in a *Manger*, (Luke 2. 7.) is not this one of the *Depths of God*? For him who was crowned with *Glory*, (Heb. 2. 7.) to be crowned with *Thorns*, (Mat. 27. 29.) and who was the *Desire of Nations*, (Hag. 2. 7.) to die for *Sinners*, (Rom. 5. 8.) is not this one of the *Depths of God*? For him who was the *Being of Beings as God*; (John 1. 3.) the *Beauty of Beauties as Man*; (Psa. 45. 2.) and the *Blessing of Blessings as God-man*, (Heb. 7. 22.) to be written (if this be a *Prophecie* of him) a *worm*, and no man; a *reproach of Men*, and *despised of the People*; (Psa. 22. 6.) Is not this the *Wonder of Wonders*? and (consequentially) one of the *Depths of God*?

The



*The DEPTHS of GOD.*

The INCARNATION of a  
*Christ I find,*

To be a *Depth* of God unto Man-  
*kind.*

In the *Beginning* was the W O R D,  
and *This*

Was with *God*; was *God*; is *God* unto  
*His.*

For *Him* who had Eternity for *Man-*  
*sion*;

And *Banners* (there) of L O V E have  
due *Expansion* :

For *Him* who had Eternity for *Mea-*  
*sure*;

Who also is a (complicated) *Trea-*  
*sure* :

To be an I N F A N T of a *Moment*  
old.

(For this the *Angel* unto *Shepherds*  
told : )

For *Him* who was the G O D of *Joys*,  
to be

A M A N of *Sorrows* ; and from  
*Mortals* flee :

For *Him* who was of *Nations* the *De-*  
*sire*,

To be the *Object* of (Almighty)  
*Ire* :

For

# The DEPTHS of GOD.

175

For *Him* who *higher* than the *Heavens*  
is,

Lower than A N G E L S to me made  
for *His* :

For *Him* who waited was by *Angels*,  
then

To watched be by (mercenary)  
Men :

For *Him* who crowned was with G L O -  
R Y, thus

To crowned be with T H O R N S for  
abject *Us* :

Of Wonders 'tis a Wonder unto  
*Me*,

And Depth of God may also be to  
*Thee*.

## GLORIFICATION. Glo- 20.

ry, that's one of the *Depths* of God.

But before I proceed, I must give my

self Check, and (with the greatest Re-

flection, and Trepidation) acknowledg

what is a PIGMY to discover this

Goshen, or Garden ! this Country, or

City which hath Foundations ! this

Mount of Beatitudes ! this Pallace,

or Paradise ! this Haven, or Heaven !

A

At quis  
tantis E-  
go, tantil-  
lus Ego ?

A *Life of Glory*, is the *Grace of Life*; is it not then one of the *Depths of God*? If *Glorification* be a perfect *Transformation* of the *Saints of God*, into the *Image of the Son of God*, is it not one of the *Depths of God*? If *GLORY* be the real *Transmutation* of a Person from *Misery*, or *Penalty of Sin*, into eternal *Felicity*, is it not one of the *Depths of God*? If (for this end) God made *Man* that he should eternally live unto his *Praise*, in the eternal *Enjoyment* of *Himself*, is it not one of the *Depths of God*? If a *State of Glory* be an (eternal) *STATE*; Yea, a *State of ETERNITY*, and that of *Felicity*; is it not one of the *Depths of God*? That there is a *State of Glory* is evident. Thus (1 Thes. 2. 12.) *That ye would walk worthy of God*: As become the *Worshippers*. and *Servants of God*; so *Menochius*. *Who hath called you*: Efficaciously; so *Estius*. But unto what? *Unto his Kingdom and Glory*. Is not a *State of Glory* now one of the *Depths of God*? Yea, that there is a *State of eternal Glory*, is as evident. Thus (2 Tim. 2. 10.) *Therefore I endure all things for the Elects sakes, that*  
thy

## The DEPTHS of GOD.

177

they also may obtain the *Salvation* which is in *Christ Jesus*, with eternal glory. Is not a state of *Glory* now one of the *Depths of God*?

But what manner of *State* is a *State of Glory*?

Qu:

What *Drexelius* saith of *God*, that I may say of *Glory*; but this he saith of *God*: What *God* (is) that I know not; what *God* (is not) that I know. Thus I may say of *Glory*: What *Glory* (is) I know not; what *Glory* (is not) that I know: Yet this may be asserted with the greatest *Confidence*, and *Comfort*, that a *State of Glory* is a *State* which is —

Sol:

SINLESS. A *State of Glory* is a *sinless* state; is it not then one of the *Depths of God*? There are *Sinners* (on) *Earth*, and (in) *Hel*, but there are none in *Heaven*; and if no *Sinner* there, then no *Sin* there: Is not a state of *Glory* now one of the *Depths of God*? If *Sin* be the *Sting*; the *Evil of Evils*; the *Pest of Pests*; the *Poison of Poisons*; certainly then a state of *Glory* (which is a *sinless State*) must be one of the *Depths of God*. Was that Question (*Pro. 20, 9.*) ever yet answered? *Who*

11

N

can

Malum  
complex-  
um.

can say, *I have made my heart clean, I am pure from my sin?* Is there a *Day* without *Clouds*? Is there a *Moon* without *Spots*? Is there a *House* without *Rubbish*? Is there a *Garden* without *Weeds*? Is there a *Heart* without *Leaven*? Is there a *Soul* without *Sin*? But a state of *Glory* is a sinless *State*, and one of the *Depths* of *God*. If what is said of *War*, may be said of *SIN*, that it is a *complex*, and a *complicated EVIL*, is not a state of *Glory* then (which is a sinless *State*) one of the *Depths* of *God*? Of all men living, there are none that look like greater *Strangers* unto their own *Hearts*, than those who (now) pretend unto a personal *Perfection*. *PAUL*, was cried up for an earthly *Angel*, yet not without the *Plague* of the *Heart*; not without *Sin* within, and that as an *Inhabitant*. Thus (*Rom. 7. 17.*) *It is no more I that do it, but sin that dwelleth in me*. But, a state of *Glory*, is a sinless *State*, therefore one of the *Depths* of *God*. The *Truth* of *Grace* consisteth in opposing every *Sin*; the *Strength* of *Grace* consisteth in mortifying every *Sin*; but the *Conquest* over every *Sin* is the *Ingression* of the *Soul* into *GLORY*:

Is

Is not now a state of *Glory* (which is a sinless State) one of the *Depths of God*? **SIN** is *Evil*; all *Evil*; so bad, that we cannot call it worse than it is. Its Name is *Evil*. Thus (Rom. 7. 13.) That sin by the commandment might become exceeding sinful. Or, (according to the Greek) that sin by the Commandment might appear a **SINNER** unto an **HYPERBOLE**. But now a state of *Glory* is a (sinless) State, and is it not then one of the *Depths of God*? If Sin be a darkning of the *Glory of God*; a defacing of the *Image of God*; a crucifying of the *Son of God*; a grieving of the *Spirit of God*; and a wounding of the *Soul of Man*; is not then a state of *Glory* (which is a sinless State) one of the *Depths of God*? If **SIN** be the only thing in all the *World* that is the *Object* of Gods *Abhorrence*; if this be the only thing in all the *World* that makes *Man* truly miserable, and of *Angels* made *Devils*; certainly then a state of *Glory* (which is a sinless State) is one of the *Depths of God*. If **SIN** be the only thing in all the *World* that necessitates *Mercy*; that called for the *Action* and *Passion* of *Christ*; and that

καθ' ἡμεῖς  
ἐσμεν ὡς  
μαρτυροῦν

## The DEPTHS of GOD,

caused *Tears* to stand in his (sinless) *Eyes*; certainly then a *State* of G L O R Y (which is a sinless *State*) is one of the *Depths* of God. If S I N be the only thing in all the *World* that God looks upon with a (Vendictive) *Eye*; that *Christ* came to *destroy*; that makes a *Hel* within; and that caused the *Maker* of *Man* to *repent* of *Man's making*; certainly then a *state* of G L O R Y (which is a sinless *State*) must needs be one of the *Depths* of God. Every thing in *Nature*, the *higher* it is, the *purser* it is. The *Earth* is the *lowest*, and the *grossest* of the *Elements*. The *Water* (next to the *Earth*) is *grosser* than the *Air*. The *Air* is *grosser* than the *Fire*, which *Philosophers* call the *highest* of the *Elements*. The *higher* we go, the more *Purity* we find; and when we come in a *State* of *Glory*, or at the HIGHEST, ther's nothing but *Purity*; perfect *Purity*. There is not the least *Mixture* of *Dross*, nor the least *spot* of *Dirt*, in a *State* of *Glory*. This *Place*, and this *State* is all *pure*; and none shal come there but such as are *pure*. Persons (that are *pure*) are *fit*; Yea, they only are *fit* for *Heaven*,  
and

In *Altissimi*.



and a State of Glory, who are (pure) Persons. And H E (1 J<sup>o</sup>. 3. 3. ) that hath this hope in him (of dwelling there) purifieth himself, not only as Heaven is pure, but as G O D is pure ; in whose pure eyes, Heaven it self is impure. Job 15. 15. Grace is (with Sin) in a continual Conflict ; but Glory makes a total Conquest : Is not a state of Glory now (which is a sinless State) one of the Depths of God ? S I N, (as much as in it lies) puts God out of the World : 'Tis therefore called G O D - M U R D E R ; as being that which D E I - would murder God. Sin, would not allow C I D I - him a Being in the World, who gave the U M. World its Being. Thus (Isa. 30. 11. ) Get you out of the way, turn aside out of the path : Steer another Course ; sail by another Compass : Be not so strict, and precise in your Preachings. But what follows ? Cause the holy one of Israel to cease from before us. Talk not so much to us ; molest us no more with so many Messages from him. But, He that is the Treasury of Satan for S I N, is like to be the Treasury of God for W R A T H ; Is not a state of Glory then (which is a sinless State)

Aug.

*State*) one of the *Depths* of *God*? If thou killest not thy *Sin*, but it dies of it self, then *Sin* hath killed thee, and thou hast not killed thy *Sin*. One *Leak* in a *Ship* wil sink it: One *Wound* kills *Goliath*, though *Cesar* had *Twenty Three* before he dyed: One *DELILAH* may be as injurious to *Sampson* as all the *Philistines*: One broken *Wheel* makes the whole *Clock* unserviceable: The breaking of one *Vein* may let out all the *Vitals*: Que *Sin* (unrepented off) is *damning* in the *Act*, and wil be *Damnation* in the *Issue*: Is not then a state of *Glory* (which is a sinless *State*) one of the *Depths* of *God*? It is the *Sign* of a good *Constitution*, to continue *healthful* in an infectious *Air*: Thus the *Truth* of *Grace*, shews it self in its *Care*, not only to evitate the *Company* of *Sinners*, but also the *Contagion* of *Sinners*. If nothing be so bitter as *Sin* in the *ACT*, nor any thing so bitter as *Sin* in the *ISSUE*, certainly then a state of *Glory* (which is a sinless *State*) is one of the *Depths* of *God*. As it is true; there is no *Sin* in *Grace*, nor any *Grace* in *Sin*: It is as true, though there be *Sin* in a *State* of *Grace*, there is no *Sin* in a *State* of *Glory*:

Is not then a *state of Glory* (which is a *sinless State*) one of the *Depths of God*? If *Sin* be the *Seed of Trouble*, and *Trouble* be all the *HARVEST* we reap by *Sin*; and if a *Non-impugnation* of an *Inclination* (to) *sin*, makes way to *satisfaction* (by) *Sin*; certainly then a *state of Glory* (which is a *sinless State*) is one of the *Depths of God*. If a *Possibility* (to) *sin*, or a *Potentiallity* (of) *sinning*, was in a *Paradise* state; if a *Possibility* not to *sin*, (as a *Christless Person* sinneth) be in an *Evangelical* state; and if an *Impossibility* of *sinning* be in a *Celestial* state; certainly then a *state of Glory* (which is a *sinless State*) is one of the *Depths of God*. There are *sinners* upon *EARTH*; many *sinners* upon *Earth*; very many *sinners* upon *Earth*; too many *sinners* upon *Earth*, who are *Workers* of *Iniquity*; who are (wickedly) arrived at an *Artificialness* in *Wickedness*. The *Apostle* saith (1 Jo. 5. 19.) *We know that we are of God, and that the whole world lieth in wickedness. A great part of the World; the greater part of the World; the greatest part of the World, lieth in wickedness. They lie*

Posse peccare.

Posse non peccare.

Non posse non peccare.

ἐργάζονται  
ποῦ.

## The DEPTHS of GOD.

in Sin as in a (deep) Dungeon, or in a (dead) sleep : They are, under the Power of that wicked one, the DEVIL. The whole World ; *Man-kind* ; so Calvin. *Worldly Men* ; so *Estius*. *Unregenerated Men* ; so *Vorstius*. This is written (as it were) in *Capitals*, and (as it were) with a *Beam* of the *Sun*, that there are *Sinners* upon *Earth*, but there are no *Sinners* in *Heaven*. The Apostle (Heb. 12. 22, 23, 24.) transmits to posterity a *NARRATIVE* of the *Communion* (if I may so write) of *Heaven* ; where I find a *God* ; a *Christ* ; *Angels* ; and the *Spirits* of just men made perfect ; but not a *Sinner* : And, if no *Sinner* there, no *Sin* there : Is not now a state of *Glory* (which is a sinless *State*) one of the *Depths* of God ?

2. SORROWLESS. A *State* of *Glory* is a *sorrowless* state ; is it not then one of the *Depths* of God ? In a *state* of *Grace*, there are *Tears* standing in the *Eyes* of (every) *Saint* ; but, in a *State* of *Glory*, there shal not be a *Tear* standing in the *Eyes* of (any) *Saint* : Is not a *State* of *Glory* then (which is a *sorrowless* state) one of the *Depths* of God ?

*Depths of God ? Ther's sighing in a state of Grace ; ther's singing in a state of Glory ; is not this now one of the Depths of God ? In a State of GRACE, the Praises of Saints are noted with Selah ; but, in a state of GLORY, the Praises of Saints shal be a Note above Elah : Is not then a state of Glory (which is a sorrowless state) one of the Depths of God ? There is (in a state of Grace) the double Vail of Corruption, and Affliction ; but (in a state of Glory) this double Vail shal be taken off ; is not a state of Glory then (which is a sorrowless state) one of the Depths of God ? It was Tertullian who said it of Himself, that he was born for REPENTANCE ; and who adviseth Persons backward in Thoughts of Repentance, to be forward in Thoughts of Hel. 'Tis true, he that is born in Sin (and so every one is) is also born for Repentance. 'Tis best not to sin, but (having sinned) the next best is to repent. They who beleive without repenting, shal repent without believing. They were the words of blessed BRADFORD at the stake ; Oh England ! England ! England ! repent of thy Sin ; repent of thy Sin ; repent of thy*

Prima  
Conditio  
est non  
peccasse ;  
secunda  
vero peni-  
tuisse.

thy Sin. Our present life is like *Checker-Work*; we must *mourn* like *Doves*, and *groan* like *Turtles*, as well as *sing* like *Larkes*. While we are on this side a state of *Glory* (which is a sorrowless State, and one of the *Depths* of God) we must mingle *Tones* of *Sorrow*, with *Tunes* of *Joy*. Let none so flatter themselves with the fair *Weather* of of Gods *Mercy*, as not to know, that when the *Sun*, and the *Wind* meet, it wil *rain*. Ther's a twofold Sorrow, Legal and Evangelical.

1. *Legal*. There is a wordly Sorrow which worketh death. Thus (2 Cor. 7. 10.) *But the sorrow of the world worketh death.* A Sorrow proper to the MEN of the World, as was in in *Cain* and *Saul*; in *Achitophel* and *Judas*, &c. But Sorrow of Heart (without Change of Heart) is the Portion of Sinners for ever.

2. *Evangelical*. As there is a Repentance unto DEATH, so there is a Repentance unto LIFE. Thus (Acts 11. 18.) *Then hath God also to the Gentiles granted repentance unto life.* Unto life; that they may live; so *Vatambus*, and *Cornelius* à *Lapide*. Now  
Evan-

*Evangelical Sorrow* is a Gift of God ; wrought by the Spirit and Word of God, in the Heart, and Life of a Sinner ; consisting in a *confessing* (of) *Sin* ; in a *sorrowing* (for) *Sin* ; and in a *turning* (from) *sin*. Is not that person happy, who is concerned in a *Call*, *Cause*, and *Cross*, not to be repented off ? Now that *Repentance* (solely) is not to be repented off, which is a *Repentance* after a godly manner ; or (according to God) so the *xx<sup>th</sup> S<sup>er</sup>* Greek : Which is a *Repentance* unto *Salvation*, 2 Cor. 7. 9, 10. As it is true ; the God of Gods, and Good of Goods ; the Being of Beings, and Blessing of Blessings, hath a B A G for the sins of a (beleiving) Penitent ; it is as true ; this God and Good, Being and Blessing, hath a B O O K for the Prayers, and a B O T T L E for the Tears of a (penitent) Beleiver. Are not Tears potent Orators ? Doth not God read our Hearts in those Lines which Tears draw on our Faces ? Are not Tears the truest Rhetorick of a troubled Spirit ? Have not these a prevailing, winning S W A D A with God, and Man, beyond the lowdest, and the quain-



quaintest Oratory? One of the ancient *Philosophers* hath adjudged *Weeping* unworthy a *MAN*; and tells us that 'tis only for *Women*, and *Children* to weep. But, as there are *TEARS* of effeminate, and childish *Puſillanimity*, ſo there are *Tears* of Heroical, and Spiritual *Importunity*. To weep (to) *Man*, for *Fear* of *Paſſion* (from *Man*) is indeed below a *MAN* in *CHRIST*: But to weep (to) *God*, when we ſuffer under the hand (of) *God*, or *Man*, doth well become the *Sons* of *Men*; even the *Beſt* of them. Was not *David* a *Man* of *Men*? a good, as well as a great *Man*? Who (more) if (ſo) courageous as *He*, not fearing the *Lyon*, nor the *Bear*, nor the *Philiftine*? Who feared not an *Hoſt* encamping againſt him? Who feared not though he walked in the *Valley* of the *Shadow* of *Death*? yet he wept; egregiouſly wept; ſo wept, as if he would have drowned himſelf in his own *Tears*. Thus (Pſa. 6. 6.) *I am weary with my groaning, all the night make I my bed to ſwim; I water my couch with my tears. I faint with my ſighing, I make my bed to ſwim in every night, I wa-*  
ter

ter my Bed-head with my tears; so  
*Ainsworth.* Iagangti be-anchati,  
 ascheh becol-lailah mittati; bedim-  
 gnati gnarfi amseh. I am wearied in  
 my sighing, I wil cause to swim in all  
 the night my bed; with my tears my  
 couch I wil dissolve; so the HEBREW.  
 There are very many things necessary,  
 but a forrowing (according to God) is  
 of an indispensable *Necessity*. Thus  
 (Luke 13. 3. 5.) *Except ye repent, ye*  
*shal all likewise perish.* Here were  
 some, whose blood was mingled with  
 their sacrifices, v. 1. And others upon  
 whom a tower fel; who were not great-  
 er Sinners than others, v. 2. From  
 which *Verses* may be drawn two *Medi-*  
*tations.*

That we are not to jndge of mens  
 (final) *Cases*, and *Conditions*, from  
 their (fatal) *Casualties*, and *Calami-*  
*ties.* Some are *slain* by the *Hand* of  
 M A N, and some are *slain* by the  
*Hand* of G O D.

That an Evangelical *Repentance* is  
 (indispensably) necessary unto *Salva-*  
*tion.* Except (which except is without  
 any Exception) ye repent, ye shal all  
 likewise perish.

Now

Now that which *Christ* here threatened to the *impenitent*, was forty years after fulfilled; for *Titus* (the *Emperor* of the *Romans*) on the *Feast* of the *Pass-over* besieged the *City*; and (having taken it) slew many impenitent *Jews* as they were *sacrificing*. That armed *Fury*, and incarnate *Devil* (C A L I G U L A) used to say of *Himself*, that he loved nothing better in *Himself*, then that he could not be *ashamed*. For a *Man* to be an *ISHBOSHETH*, (a man of *shame* as the word signifieth) and not to be *ashamed*, is not this *sinful*, and *sad*? is not this *dangerous*, and *damnable*? Let no man live and die under this *Deception*, and *Delusion*, that *Evangelical Repentance* is *obsolete*, and *antiquated*; for, so long as the *Ship* springs a *Leak*, we must keep the *Pump* at work. We must *repent* so long as we *sin*. So long as an *Issue* of *Sin* is kept open, an *Issue* of *Sorrow* must be kept open also. When there is a *Cessation* of *Sin*, then (and not til then) there is a *Cessation* of *Sorrow* also. It was the sweet *Saying* of *One*, I repent all my life, but that part I spent in *Com-*

*P. Donne.*

*MISSION*

manion with G O D, and in doing  
 G O O D. 'Tis time (for things have  
 a sad *Affect*, and ther's litle else but  
 prodigious *Judgment* in *Prospect*) to  
 abhor that godless Proverb, *Spiritus*  
*Calvinisticus*, *Spiritus Melancholicus*.  
 As if a pure Spirit must needs be a  
 dumpish Spirit. The *Heart* of a *Chri-*  
*stian* is (usually) fullest of *Joy*, when  
 his *Eyes* are fullest of *Tears*. Canst  
 thou think him *Melancholick*, that hath  
 so good *Company* Heaven-ward, when,  
 and while thou art *Jovial* among thy  
 dismal Hel-bounded *Company*? but,  
 if he *weeps*, mayst not thou *tremble*?  
 If he *mourns*, mayst not thou *howl*?  
 But as there is a *State* of *Sorrow*, so  
 there is a *state* of *Solace*; is not then a  
 state of G L O R Y (which is a sorrow-  
 less *State*) one of the *Depths* of *God*?  
 As there is a *Wilderness*, so there is a  
*Canaan*; as there is a *Cross*, so there  
 is a *Crown*; is not a state of *Glory* then  
 (which is a sorrowless *State*) one of the  
*Depths* of *God*? As, if there be no  
*Sun*, there can be no *Light*; so, if there  
 be no *Cause*, there can be no *Effect*:  
 If there be no *Sin*, there can be no *Sor-*  
*row*: Is not then a state of G L O R Y  
 (which

Sublatā  
 Causā,  
 tollitur  
 Effectus.

which is a sinless, and a sorrowless State one of the *Depths* of God? As there is a state *militant*, so there is a state *triumphant*; as there is a state of *Misery*, so there is a state of *Glory*, which is one of the *Depths* of God. This State of *Glory* is called a CROWN of *Glory*. Thus (1 Pet. 5. 4.) *When the chief Shepherd shall appear*: When Christ Jesus (that great and good Shepherd) shall appear the second time without sin unto salvation. Ye: Not All. Ye Christians, not Anti-Christians; or Pseudo-Christians. Ye Saints, not Sinners; not Sinners (in) your Sins. Ye. Ye shall receive a crown of glory that fadeth not away. Here is not only *Glory*, but also a Crown of *Glory*, which is a Reward of *Grace*; and is not this then one of the *Depths* of God? Yea, an unfadable crown of glory. Each Word hath its weight, and may be read thus: We shall receive that unfadable Crown of (the) or (that) *Glory*: Is not a state of *Glory* now one of the *Depths* of God? 'Tis also called ETERNAL *Glory*: Thus (1 Pet. 5. 10.) *But the God of all grace*: The Donor of all *Grace*; and of all Degrees of

τοῦ Νόητος  
ἐπαύρου

ἡ ἀμείνων  
τιμω.

of Grace. But what follows? *Who hath called us into his eternal glory by Christ Jesus, &c.* Here is a State of *Glory*; Yea, an (eternal) State of *Glory*, and is it not one of the *Depths of God*? A *State of Glory* is a *State of Joy*: Not a *Step* (unto, *Joy*, but a *State* (of) *Joy*; is it not then one of the *Depths of God*? Thus (Mat. 25. 21. 23.) *Enter thou into the joy of thy Lord. Enter into Heaven; the (third) Heaven; a State of GLORY (which is a sorrowless State) and one of the Depths of God.* It is not said by *Christ*, let the *Joy* of thy *Lord* enter into *Thee*; but enter *Thou* into the *Joy* of thy *Lord*. Intimating, that the *Joys* of *Heaven* are so many, that they are not comprehended in the *Soul* of *MAN*. This *Joy* of the *Lord*, is the *Joy* that *Christ* himself provideth, and which *Christ* himself enjoyeth: Is not this then one of the *Depths of God*? The *Joy* of the *Lord*, and a *State* of *Joy*, are convertible Terms. *Severinus* (that Indian Saint) was heard to say (upon his *Restoration* from the *Confin*es of *Eternity*) thus: Oh my *GOD*! do not for pity so overjoy me; if I must stil live, and have such

*Metonymia Finis, vel Adjuncti. Piscator.*



Consolation, take me to Heaven. Is there such Joy in a State of Grief? What Joy then is there in a State of Glory (which is a sorrowless State) and one of the Depths of God? A State of Glory, is a State of so great JOY, that no Geometrician can measure it; no Arithmatician can number it; no Logician can define it; and no Rhetorician can express it: Is not then this State (which is a sorrowless State) one of the Depths of God? When Aug. (in a high Speculation) endeavoured to express celestial J O Y, he was asked by a grave old man, what dost thou? Aug. what dost thou? A Man may as well draw in all the Air in the World with one Breath, as to express (to the Life) what thou art now about; not that there is Want (of) Words, but Wants (in) Words to express it: Is not then a State of GLORY (which is a sorrowless State) one of the Depths of God? The cheif City of Persia was Shusshan. Beleive it: Heaven, is a Shusshan (a City of Joyfulness, as the word signifieth: ) Is it not then not only (one) of the Depths of God, but indeed (the) Depth of God? It was  
Mrs

Quid  
agis?



## THE DEPTHS of GOD.

195

Mrs Bretterg that said it, oh the Joys ! the Joys ! the Joys that I feel ! They be wonderful ; they be wonderful ; they be wonderful. Is Joy (below) thus ? what is Joy (above) then ? Cert inly this is one of the DEPTHS of GOD. In *Hel*, ther's nothing but *Hel* ; in *Heaven*, ther's nothing but *Heaven* ; certainly then a state of *Glory* (or *Heaven*) is one of the *Depths* of *God*. Mr *Braen* (a little before his *Death*) being asked, whether his *Consolations* did abound in the midst of his *Afflictions* ; answered, Yes, I bless *God*, and far exceed them. Oh my Soul ! Is there such *Consolation* before *Death* ? what Joy then wil there be in a state of GLO-  
RY (which is a sorrowless *State*) after *Death* ? Is not this then one of the *Depths* of *God* ? I have read of one, *Pedcock* who (after his *Dissertation*) said, the *Sea* is not fuller of *Water*, nor the *Sun* fuller of *Light*, than my *Heart* is ful of JOY : Yea, the Joy that I feel is incredible. Was it thus here ? what then wil it be hereafter ? which necessitateth this *Concession* that a state of *Glory* (which is a sorrowless *State*) is one of the *Depths* of *God*, If one may be credited

## The DEPTHS of GOD.

cited herein, he saith this : If one DROP of the Joys of Heaven should fall into HELL, it would swallow up all the Bitterness in Hel. The Joy of Grace, is, when the Lord is with Us : The Joy of Glory, is, when We are with the Lord : Is not a state of Glory then (which is a sorrowless State) one of the Depths of God ? As the Sorrow of the Soul is the (greatest) Sorrow ; so the Joy of the Soul is the (greatest) Joy ; but the (Greatness) of this Joy will be in a state of Glory : Is it not then one of the Depths of God ?

3. WARLESS. A State of Glory is a Warless state ; is it not then one of the Depths of God ? If all *Aceldama's* be *Bochims* ; and none fitter for *Places of Weepers*, than *Fields of Blood* ; certainly then a State of Glory (which is a warless State) is one of the Depths of God ?

Nulla Salus BELLO, Pacem te  
possimus omnes.

*Pax poti-* If Peace be better than War, and so  
*or Bello.* far to be preferred before Victory it  
self, as the End is better than the Means,  
certainly then a state of Glory (which  
is a warless State) is one of the Depths  
of

of God. The Sage of *Israel* saith (*Ecck* 3. 8. ) *There is a time of war, and a time of peace.* If the Name of **PEACE** be desirable; witness the late (intestine) *War in England*, that's fresh in many *Memories*; and which was attended with such *Cares and Crosses*; with such *Calamities and Cruelties*; with such *Devastation and Depopulation*; with such *Barbarity and Blasphemy*; with such *Theft and Treachery*; with such *Rape and Ruine*: Certainly then a state of *Glory* (which is a warless State) is one of the *Depths of God*. The Effect of **WAR** is *Wast*. 'Tis said of the *Turkish-War*, that where the *Horse* of the grand *Seignior* sets his *Foot* no more *Grass* wil grow; he makes *Havock* of *All*. There is *War* upon **EARTH**; in (many) if not in (most) parts of the *Earth*; but there is no *War* in **HEAVEN**: There is *Peace*; pure *Peace*; perfect *Peace*: Is not then a state of *Glory* (which is a warless State) one of the *Depths of God*? That we cal (*Civil War*) is the most *barbarous*; for the *Father* riseth up against the *Son*, and the *Son* against the *Father*; *Brother* against *Brother*, and *Tribe* against

Nomen  
Pacis de-  
siderabile.

gainst Tribe. What Expressions are so horrible and terrible, as to delineate the Barbarity (especially) of an intestine WAR? Shal I mention the Dragon of Fliny, sucking out the Blood of the Elephant, til the (dying) Elephant (by his Fal) crushed the Dragon to Death? Shal I mention the E M B L E M of Philip (Duke of Burgundy) being Flins and Steel, beating one upon another until both are wasted, producing no other Issue but Fire? Shal I represent (Jer. 13. 12, 13, 14. ) the earthen Botle of the Prophet? A Passage not to be read with dry eyes, if the FACE of Things (which hath so tremendous an A S P E C T) be duly reflected. But a state of Glory is a warless State, and one of the Depths of God. If Natural Peace be cryed up for the best of Things; if Sin, Satan and War, have all one Name, and E V I L be the best of Them; if the best of Sin be Deformity; the best of Satan be Enmity; and the best of War be Misery; certainly then a State of Glory (which is a warless State) is one of the Depths of God. It was prophesied long since (by the Prophet of Prophets) and is now fulfilled

P A X  
optima  
Rerum.

filled in our ears, *Festial* bear of wars, and rumours of wars, &c. Mat. 24. 6. What *Paradise* is there under *Heaven*, that a lasting *W A R* will not turn into a *Wilderness*? Is not every *Siege*, the *Funeral* of a *City*? every pitched *Battle* a *Massacre*? every *Army* an armed *Fury*? Certainly then a state of *Glory* (which is a warless *State*) is one of the *Depths* of *God*. If the bare *Names* of a *Political Peace* and *War*, carry to every mans *Understanding* (not defective in his *Prudentials*) a *Summary*, or *Collection* of all temporal *Mercies*, or *Mischeifs*; certainly then a state of *Glory* (which is a warless *S T A T E*) is one of the *Depths* of *God*.

*Rara Fides, Pietasque Viris, qui  
C A S T R A* sequuntur.

If *War* be that miserable *Desolation*, which finds (before it) a *Land* like *Eden*, and leaves it (behind it) like *Sodom* and *Gemorra*; a desolate, and forsaken *Wilderness*; certainly then a state of *Glory* (which is a warless *State*) is one of the *Depths* of *God*.

**WANTLESS.** A *State* of *Gle-ry* is a wantless state; is it not then one of the *Depths* of *God*? If it be a *Curse*

4.

## The DEPTHS of GOD.

to be *poor* in the *possession* of *Riches* ; (Eccl. 5. 10. ) and an *Affliction* to be *poor* for *want* of *Riches* ; (John 12. 8. ) Certainly then a state of G L O R Y (which is a wantless *State*) is one of the *Depths* of *God*. He, that hath fewer *Eyes* (according to the *Mythology* of the *Poets* ) than *Argus* had, may now see *Poverty* coming in like a (prodigious) *Torrent* ; as if it would bear down, and break down all before it : Is not then a state of G L O R Y (which is a wantless *State*) one of the *Depths* of *God* ? There are *Wants* upon *Earth*, but not in *Heaven*. The *Disciples* were *poor* ; very *poor* : Though they had (great) *Treasure* in their *Hearts*, they had (little) in their *Houses*. Thus (1 Cor. 4. 11. ) *Even unto this present time we both hunger and thirst* : Here is a *Recital* of the principal *Discommodities* of *Life*, from whence the rest of that kind are *intelligible*. *And are naked* : While others are in their *Robes*, they are in their *Rags*. *And are buffeted* : Though they wanted meat, drink, and cloathes, yet they had blows and stripes. *And have no certain dwelling place*. Here is *Hunger* and *Thirst* ;

*Thirſt*; here is *Nakedneſs* and *Buſſe-*  
*ring*. But is here all? No; ther's ano-  
 ther *Diſh* of bitter *Herbs* yet behind:  
 After all this, they have not a certain  
 place wherein to hide their *Heads*.  
 But now a ſtate of *Glory* is a wantleſs  
 STATE, and one of the *Depths* of  
 God. Yea, as it was with the *Diſciple*,  
 ſo it was with the MASTER. Thus  
 (Mat. 8. 20.) *The Foxes have holes*:  
 He doth not ſay *Kings* have *Palaces*,  
 but I have none; but the *Foxes* have  
 holes. *And the Birds of the Air have*  
*neſts*: Places of abode; ſhelter in trees;  
 or other convenient receptacles. *But*  
*the Son of Man hath not where to lay*  
*his head*. Whether CHRIST (the  
 Creator of all things) lived in a hired  
 houſe, or lodged with his *Diſciples*, I  
 determine not. Here is the (terrene)  
 State of the *Servant*, and of the *Ma-*  
*ſter*: Is not then a ſtate of *Glory* (which  
 is a wantleſs State) one of the *Depths*  
 of God?

There may be *Wants* to (many) up-  
 on *Earth*, but there are no *Wants* to  
 (any) in *Heaven*. There may be  
*Wants* to (many) in the *Kingdom* of  
 the *Son*, but there ſhal be no *Wants* to  
 (any)



## THE DEPTHS of GOD.

(any) in the *Kingdom* of the *Father*.  
There may be *Wants* to (many) in a  
State of G R A C E, but there shal be  
no *Wants* to (any) in a State of GLO-  
RY; Is not this now one of the *Depths*  
of *God*?

5.

## PERSECUTIONLESS. A

State of *Glory* is a *persecutionless* state;  
is it not then one of the *Depths* of *God*?  
Is *Persecution* a *Novelty*? No; the  
first *Man* that ever *died*, *died* a MAR-  
TYR: Is not now a state of *Glory*  
(which is a *persecutionless* State) one of  
the *Depths* of *God*?

Utere fure tuo (Cesar) Sectamque  
L U T H E R I,

Ense, Rotâ, Ponto, Fumibus, Igne  
N E C A.

Great *Cesar*! thou dost now the *Scep-*  
*ter* sway;

Act like a *Cain*; the *Se&* of *Luther*  
slay:

Let *That* be *Object* of thy (Royal)  
*Ire*.

By *stabbing*; *wheeling*; *drowning*; *ro-*  
*ping*; *Fire*.

This was the *Diabolical* D I A L E C T  
then; and should it be so now the  
*World* is grown so gray, I should joyn  
*Issue*

Issue with Luther; who saith, that  
**C A I N** will be killing his Brother  
**A B E L** to the end of the World;  
 but He is most (bloody) in his old dayes.  
 May not this be the *Motto* of the *Palm-* Depressa  
*tree*? The more *Weight*, the more resurgo,  
*Height*: Like the Children of *Israel*,  
 the more they were afflicted, the more  
 they multiplied: But now a state of  
**G L O R Y** is a persecutionless State;  
 and is it not then one of the *Depths* of  
 God? We may read (if we can read)  
 of a great persecution (*Acts* 8. 1. ) a-  
 gainst the Church which was at *Jerusa-*  
*lem*: That this Persecution (*Ch.* 11.  
 19. ) arose about *Stephen*: Is not now  
 a state of **G L O R Y** (which is a  
 persecutionless State) one of the *Depths*  
 of God? It was Cardinal *Farnesius*  
 who desired to wade in the Blood of the  
*Lutherans* up to his horses Bridle.  
 This also was the Cry concerning *Je-*  
*rome*, let him be burned; let him be  
 burned: But ther's no Persecution in  
 a state of *Glory*; and is it not then one  
 of the *Depths* of God? There hath been  
 very (great) Persecutions on Earth,  
 but there is not the (least) Persecution  
 in **H E A V E N**. He, who was a  
 Per-

## THE DEPTHS of GOD.

*Persecuter*, (Acts 9. 5.) was also *persecuted*, (Gal. 5. 11.) A state of *Glory* is the *Presence* of all *Good*, and the *Absence* of all *Evil*; is it not then one of the *Depths* of *God*? There is not a *Persecutor* in *Heaven*: All *Persecutors* are (on) *Earth*, or (in) *Hel*, so living, and dying. Ther's not a *Cain*, nor a *Caligula* in *Heaven*; not an *Ishmael*, nor a *Julian* in *Heaven*; not a *Pharaoh*, nor a *Pilate* in *Heaven*: Is not then a state of *G L O R Y* (which is a persecutionless State) one of the *Depths* of *God*? 'Tis written of *Fulgentius*,

Plura pro Christo toleranda.

διωχθή-  
σονται

that (in the midst of his *Sufferings*) he used to say, We must suffer more than this for *Christ*. The *Will* of *God* must be *suffered* as well as *done*; There must be *Passion* as well as *Action*; and as there (must) be *doing*, so there (may) be *dying*. Thus (2 Tim. 3. 12.) *All that wil live godly in Christ Jesus shal suffer persecution*. Or (according to the Greek) shal be *persecuted*. But ther's no *Persecution* in a state of *G L O R Y*, and is not this then one of the *Depths* of *God*? It is said of the *Christians* (a litle before the *Neronian-Persecution*) that they *laughed at* their *Tor-i*

Torments ; that they courted the Flames ; and that they went out to meet D E A T H in its blackest Dress. The Duke de *Alva* boasted, that (in the space of six years) he had executed Eighteen Thousand Men. Bloody Bonner was often heard to say, that he would burn a Thousand Hereticks ; and so might wel be termed the Harbinger of Death. But a state of G L O R Y is a persecutionless State, and is it not then one of the Depths of God ? Now, as Persecutors have been great, and Persecutions have been great ; so the Judgments of G O D upon Persecutors, for their Persecutions, (that they might read their Sin in their Punishment) have been also very great. For instance——

Did not *Antiochus* fall from his Judicial Seat suddenly ? crying out, that all his inward Bowels burned ; and so died.

Did not *Gardiner* die despairingly ? saying, I have denied with P E T E R, but I have not repented with P E T E R.

Did not *Severus* poyson himself at York, to period the Dolour of his Gout ?

Was

1.

2.

3.

4. Was not *Valens* (who consulted with the *Devil* about his *Successor*) pursued to a *Cottage*, and burned alive in it, to leave his *Name* a *Curse* to all *Ages*?
5. Did not *N E R O* (that *Monster* of *Mankind*) drink a *Glass* of *Poyson*? then (falling upon his own *Sword*) died miserably, as he had lived wickedly.
6. Did not *John de Roma*, who cried out (Oh this is for my *Cruelty* to *Christians*!) die accursed?
7. Was not *B O N N E R* buried among *Thieves* and *Murderers*, as hated of *God*, and *Man*?
8. Was not *Judas* (the betrayer of an innocent *Jesus*) his own *Executioner*?
9. Was not *Julian* slain (ignota *Manu*) by an unknown *Hand*? when he cried out, *Vicisti, Galilee, Vicisti. Oh Galilean!* thou hast overcome.
10. Did not *Pilate* (who would not hearken to the *Advise* of his *Wife*, when she said, *have nothing to do with that just one*) lay violent hands upon himself? But now there is no *Persecuter* (therefore no *Persecution*) in a state of *Glory*, and is it not then one of the *Depths of God*?

## PRISONLESS. A

State of Glory is a prisonless state; is it not then one of the Depths of God? There are Prisons upon Earth, but there are none in Heaven. Joseph was imprisoned here, but He is not imprisoned there. No sooner was JOSEPH in a Prison, but JEHOVAH was with him. Thus (Gen. 39. 20, 21.) His Master took him, and put him into the prison &c. But Jehovah was with Joseph, and shewed him mercy &c. Extended kindness unto him; so the Margent. Now Jehovah can make a Prison a Pallace; Yea, a Prison a Paradise, by his Special Presence. A Prison (with) a Christ, is better then a Pallace (without) a Christ. John (the Baptist) was imprisoned; bound in prison; and beheaded in the prison. (Mark 6. 17. 27.) Peter was in prison; kept in prison; chained in prison. (Acts 12. 4, 5, 6.) Paul also writes himself a prisoner of Jesus Christ. For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles. Not that he was imprisoned (by) Christ, but (for) Christ. For the sake of Christ; so Drusus. For asserting the Doctrine, and Glo-

Eph. 3. 1.

Christi  
Causa.

Glory of Christ ; so *Zanchy*. In particular, a *Prisoner* for the GENTILES ; because he was their cheif *Apostle*, and the ground of his *Passion* (at this time) was the *Hatred* of his *Country-men* the J E W S. So (2 Cor. 11. 23.) — In prisons more frequent —. Thus he met with a *Prison* on *Earth*, but he meets with no *Prison* in *Heaven*. With a *Prison* have (many) met in a state of *Grace*, but with a *Prison* shal not (any) meet in a state of *Glory* ; is not such a state then one of the *Depths* of *God* ? a state of *Glory* is so far from being a *Prison*, that 'tis called a P A R A D I S E. Thus (Luke 23. 43. ) *To day shalt thou be with me in Paradise*. This (to day) is emphatical. The *Master* promised more than the *Malefactor* asked. So (Rev. 2. 7) *To him that overcometh wil I give to eat of the tree of life, which is in the midst of the Paradise of God*. A state of *Glory* also and H E A V E N look like *Synonoma's*, and seem to differ more in *Sound*, than in *Sense*. The Sacred Scripture mentions a three fold *Heaven*.

1. *Aireal*, In this the *Fowls* flie, and  
are



are called (Job 35. 11.) the *Fowls of Heaven*.

*Siderial*. In this the *Lights* are, and are called (Gen. 15. 5.) the *Stars of Heaven*.

*Empyrean*. In this the *Angels* have their *Residence*, and are called (Mat. 24. 36.) the *Angels of Heaven*. Is not this that which the Apostle calls (2 Cor. 12. 2.) the *third heaven*? The *Heaven of Heavens*; the *chiefest Heaven*; so *Grotius*. The *Empyrean Heaven*; so *Estius*. The *Seat of CHRIST*; so *Piscator*. And of blessed *Spirits*; so *Drusius*. If this be so, certainly then a state of *Glory* (which is a prisonless State) is one of the *Depths of God*.

C U R S E S S. A State of *Glory* is a *curseless* state; is it not then one of the *Depths of God*? Are not (*cursing*) men (*cursed*) men? yet this *Age* aboundeth with such *Men*; but a state of *Glory* is a *Curserless*, and *Curseless* state; is it not then one of the *Depths of God*? There are *Curser*s, and *Curser*s, while Persons are in a State of G R A C E, but there are no *Curser*s (for there are no *Curser*s) when Persons are in a State of G L O-

P

R Y;

## The DEPTHS of GOD.

R Y, is not this *State* then (which is a *curseless* state) one of the *Depths* of God? The *righteous* have the *Curses* of the *wicked*; but the God of *Grace* can convert the *Cursings* of the *graceless* into *Blessings* to the *gracious*. Thus (Deu. 23. 5.) *The Lord hath turned the curse into a blessing to thee, because the Lord thy God loveth thee.* David (though a Man after Gods own heart) had a S H I M E I upon Earth, (2 Sam. 16. 5 — 14.) *who came forth, and cursed still as he came*; but he hath no *Shimei* in Heaven: Is not a state of *Glory* then (which is a *curseless* state) one of the *Depths* of God? The *Prophet* was the *Object* of the *Curse* of the *People*. Thus (Jer. 15. 10.) *I have neither lent to Usury, nor men have lent to me on Usury, yet every one of them doth curse me.* The *Italian-Antichrist* (who looks like the *Reuben* of *Satan*) sends forth his *Excommunications*, and *Execrations*; he *curseth* the *People* (whom God hath *blessed*) with *Bal*, *Book*, and *Candle*: But a state of *Glory* (which *He* is never like to see, much less to enjoy) is a *curseless* state; is it not then one of the *Depths* of God?

Did

Did not the Jews also (Acts 23. 12.)  
band together, and bind themselves un-  
der a Curse (or with an Oath of Exe-  
cration) that they would neither eat,  
nor drink, til they had killed Paul?  
But now a state of G L O R Y wil be  
a blessed State, Yea, a State of Bles-  
sedness; when the Soul shal not be se-  
vered one Moment from the Embrace-  
ments of C H R I S T to Eternity;  
Is not this then, one of the Depths of  
God? If a state of Glory, be a State  
(as to Vision and Possession) of perfect  
Felicity, and that to Eternity, without  
Amisson, or Intermission; is it not  
one of the Depths of God? Did the  
Emperor say, I had been happy, if I  
had not been an Emperor? May not I  
say, I had been happy, if I had not been  
a Sinner? Now, if this be the Reason  
why the Saints in Heaven shal have so  
much Felicity, beause all the GOOD  
in Heaven is a (fixed) Good, certainly  
then a state of Glory (which is a State  
of Blessedness) is one of the Depths of  
God? The Apostle (Eph. 1. 3.) hath a  
spiritual, and sublime Strain, which  
take as followeth. Blessed be the God  
and Father of our Lord Jesus Christ.

Felix, si  
non impe-  
rassem.

Felix, si  
non pecc-  
assem.

## THE DEPTHS OF GOD:

Εὐλογία

ἐν τοῖς ἐ-  
πουροῖς.

who hath blessed us with spiritual blessings: With all spiritual Benediction; so the Greek. It is in the singular number; all, and yet but one Benediction: Intimating, that spiritual Benedictions, and Blessings, are so commingled, that they all make but one Benediction, or Blessing; for where God gives (one) Blessing, he gives (all) Blessings. Yea, they are spiritual; because bestowed upon the Spirit; wrought by the Spirit; and have a (spiritual) Tendency. But where are these Benedictions? The Text saith in heavenly places &c. In HEAVENLIES; so the Greek. The word it self (according to the proper Notation of it) significeth the upper heavnities. Were these blessed (in) a state of Grace, and (with) a state of Grace? what are they in a state of Glory, which is one of the Depths of God? If Gold and Silver be Happiness, then Happiness should be found in the Wildernesses of India, and Turkey; with such like barbarous and brutish places; But the Philosophers say, that Happiness must consist in such a State, where there is an Aggregation of all good things: Now, a

State

## The DEPTHS of GOD.

213

State of G L O R Y (which is a state of *Beatitude*) is such a *State*; and (consequently) one of the *Depths* of God. When God had given to the *World* a *Being*, that he might give it a *Wel-Being*, (*Gen. 1. 22. 28.*) he adds to the *Work of Creation*, a *Word of Benediction*. If it be the *Felicity* of *Saints* on *Earth* that God always beholds *Them*; and their *Felicity* in *Heaven* that *They* always behold *God*; certainly then a State of G L O R Y (which is a state of *Beatitude*) is one of the *Depths* of God. Thus (*Rev. 14. 13.*) *Blessed are the dead which die in the Lord &c.* If persons are never *happy* in their *Distances* from God, and nothing can make them *unhappy* when they are *near* to God; certainly then a *State of Glory* (when they shall be *nearest* God) is one of the *Depths* of God.

### C O N T A G I O N L E S S.

A *State of Glory* is a *contagionless* state; is it not then one of the *Depths* of God? Though every *Disease* be not unto *Death*, yet *Death* may be dressed in a thousand *Shapes*, and may be in very many things we see in the *World*. Is not now a state of G L O R Y

P 3

(which

8.

Omnis  
Morbus  
non ad  
Mortem.

(which is a contagionless State) one of the *Depths of God*? It is not for *Me* (if for *Galen* and *Hypocrates*) critically to enumerate the *Varieties*, and *Multiplicities* of (contagious) *Diseases*, while *Men* are in a State of *Grace*: Is not a state of *G L O R Y* then (which is a contagionless State) one of the *Depths of God*? A *Disease* is a *Malady*, or evil *Disposition* of the *Body*. It is (in *Effect*) the same with *Sickness*. Now *Diseases* may be reduced to two *Heads*.

1. *Corporal*. Thus (2 Chro. 21. 15.) *Thou shalt have great sickness by disease of thy bowels, until thy bowels fall out, by reason of thy sickness day by day.*

2. *Spiritual*. This was a *Reprehension* to the *Shepherds*, (Eze. 34. 4.) *Ye have not strengthened the diseased; nor healed that which was sick; nor bound up that which was broken, &c.* As there is the *P L A G U E* of the *B O D Y*. Thus (Ps. 106. 29.) *Thus they provoked him to anger with their inventions, and the plague brake in upon them.* The *Plague*, or *Pestilence*, is accounted the greatest *Judgment* inflicted upon the *Bodies of Men*. The worst



worst of our corporal *Diseases* is the *Plague* of the *Body*. Job (speaking of a wicked man, Ch. 27. 15.) saith; *Those that remain of him shal be buried in death.* Now, is it not to die of the *Plague* to be buried in *Death*? May not the *Plague* be justly called **DEATH** by way of *Eminency*, because it is a *Disease* so deadly? The *Chaldeans* number not the *Plague* among *Diseases*, but call it *Death*. May not they who die of the *Plague*, be said (in a sense) to be buried in *Death*? Because *They* (so soon as dead) are suddenly carried out to *Burial*, lest they should infect the *Air*, and (consequentially) taint the *Bodies* of the *Living*. Is not a state of *Glory* now (which is a contagionless *State*) one of the *Depths* of *God*? This *Name* ( **D E A T H** ) seemeth to be given the *Plague*. Thus (*Rev.* 6. 8.) *Behold a pale horse, and his name that sat on him was death.* Is not this the *Plague*? Then follows: *And Hel followed with him*: The *Page* of *Death* is *Hel* to the wicked; and the *Page* of *Death* is the *Grave* to the righteous. But what then? *Power was given them to kill with the sword, and with hunger,*



Post Fa-  
men, Pe-  
sis.

and with death &c. With Death, i. e. The Plague; for this is wont to follow Famine. This also (by Ecclesiastick Writers) is called MORTALITY, which now hath passed into many Mother Tongues. The Plague (say some) is an immediate Seroak from God. If other Diseases slay their Thousands, this slayeth its ten thousands; Is not now a state of Glory (which is a contagionless state) one of the Depths of God? But as there is the Plague of the Body, so there is the Plague of the SOUL, which is the Pest of Pests. Thus (1 Kings 8. 38.) *When every man shal know the plague of his own heart &c.* As the worst of our (corporal) Diseases is the Plague of the BODY, so the worst of our (spiritual) Diseases is the Plague of the H E A R T. Is not now (in both these respects) a state of Glory (which is a contagionless state) one of the Depths of God? Is not the Soul a far more fruitful Seminary of Sins, than the Body is of Diseases? There is a thing called a C R I S I S, which is an unlooked for mutation of a Disease for better, or worse; unto Life, or unto Death. It is a physical Axiom, that

## The DEPTHS of GOD.

that the highest Degree of Health is a Crift; a Prognostick of the Appropriation of some violent, and mortal Distemper, and Disease. There are Contagions on Earth, but there are none in Heaven: Is not a state of GLO-  
 RY then (which is a contagionless State) one of the Depths of God? There is the Plague of the Body in a State of Grace, for Sin is the Womb of Plagues; but there is no Plague of the Body in a State of Glory; is it not then one of the Depths of God? There is also the Plague of the Heart (which is Sin in the Soul) in a State of Grace; but ther's no Plague of the Soul in a State of Glory, (for he that is dead is freed from sin; Rom. 6. 7.) Is not a state of Glory then (which is contagionless as to Body and Soul) one of the Depths of God?

Subita  
 Morbi in  
 melius,  
 pejusse,  
 ad Vitam,  
 aut Mor-  
 tem, muta-  
 tio.

## T E M P T A T I O N L E S S.

A State of Glory is a temptationless State; is it not then one of the Depths of God? Our whole life (saith Luther) is but a Temptation. I am (saith He) set upon (without) by all the World; and (within) by the Devil, and all his Angels. It was thus on Earth, but  
 'tis

B77A.

Genus hu-  
manum.

'tis not thus in *Heaven*; Is not a *State* of G L O R Y then (which is a temptationless *State*) one of the *Depths* of *God*? If there be no *Place* in the *World* that can *secure* from *Temptation*, and be a *Sanctuary* from *Satanical-Suggestion*; certainly then a *State* of *Glory* (which is a temptationless *State*) is one of the *Depths* of *God*. That there is such a thing as T E M P T A T I O N, is so legible, as if it were written with a *Beam* of the *Sun*. Thus (Heb. 11. 37.) — *They were tempted* — 'Tis much (saith One) that this should come in after the *Recital* of such *Capital* punishments; and therefore would rather have it read, were *burned*. But the word (TEMP-TED) may wel be *retained*: For (seeing they could do no good with *Violence*) they made them great *Profers*, and *Promises*; trying if they could prevail that way, as appears in the *Martyrology*. They were tempted. But who were *These*? They were W O R T H I E S. Thus (v. 38.) *Of whom the world was not worthy*. That is, *Man-kind*; or wicked men who persecuted the good; so *Estius*. The World was  
not

not worthy of their *Presence*, and yet these were *tempted*. But wonder not, for one (infinitely more worthy than these *Worthies*) was also *tempted*. Suspend thy Judgment as to those under *Temptation*, for *Christ* himself was tempted in the highest *Measure* that could be, (Mat. 4. 1 — 11.) *Satan* may tempt (unto) *Sin*, but he cannot tempt (into) *Sin*: His *Sparks* could never inflame us, if he found no *TINDER* in our own *Boxes*. Though *Satan* be the *Father of Temptation*, yet the *Heart* is the *Mother of Corruption*. The *Enemy* (without) were there not a *Correspondency* (within) could never hurt us. *Suggestion* (without) were it not for *Corruption* (within) would be *invalid*, and *insignificant*. Is not *Man* his own *Devil*; and doth he not often tempt *HIMSELF*? But now a *State of Glory* is *temptationless*, and *corruptionless*; is it not then one of the *Depths of God*? *Satan* (as to his *Temptation*) is confined to the *Aerial* part; therefore called (Eph. 2. 2.) *The Prince of the Power of the Air*. Of the dark *Air* next us; so *Estims*. There he only reigneth, not as a *LORD*, but

## THE DEPTHS of GOD

220  
Non ut  
Dominus,  
sed ut Ty-  
rannus.

as a TYRANT, so Erasmus,  
There was a Tempter in the terrestrial,  
but there shal never be a Tempter in the  
celestial Paradise: Is not now a State  
of Glory (which is a temptationless  
State) one of the Depths of God?

10.

**T I M E L E S S.** A State of Glor-  
ry is a *timeless* state; is it not then  
one of the Depths of God? The Cry of  
a (damned) Soul is, I never minded  
Eternity: But a State of Glory is a  
State of Eternity, and is it not then one  
of the Depths of God?

Tempus est  
Edax et In-  
dex Rerum.

Cuncta trahit secum vertitque volu-  
bile Tempus.

Is not **T I M E** the Shadow of Eterni-  
ty? Our Life may be compared to a  
Marriner in a Ship, that hath all her  
Sails spread, and these filled with Wind.  
The Child born in the Morning, is old  
enough to die before Night: Is not  
then a State of Glory (which is a time-  
less State) one of the Depths of God?  
If the Quistian should be, what is  
**T I M E**? Might not the Solution be,  
'tis nothing else but a Meditation of  
**E T E R N I T Y**? Though Man  
be a *Microcosm*, yet his Life is com-  
pared to a Span, Ps. 39. 5. To a Shadow.  
P f.

Pl. 144. 4. To a Vapor. Jam. 4. 14.  
 But now a State of Glory is a (timeless)  
 State; Is it not then one of the Depths  
 of God? Thus (1 Pet 1. 4.) To an in-  
 heritance incorruptible: It perisheth  
 not as the Riches of the World. *Am. ἀφθαρτος.*  
*brose, and Erasmus,* tender it immor-  
 tal. *And undissolved:* The name of a *ἀμύκτων.*  
 STONE; which (being cast into  
 the Fire) is not consumed, nor corrupte-  
 red, but is taken out more splen-  
 did; so *Isidore.* *And fadeth not away:*  
 This is the name of a Flower; which *ἀμάρων.*  
 (being hung up in a House) fadeth not,  
 but remaineth fresh and green. *Refer-*  
*red in heaven for you.* Or (ac-  
 cording to the Greek) reserved in hea-  
 vens for us. *in ἡενοῖς*  
 Here is the Excellency, *οἱς νῦν.*  
 and Certainty of the Inheritance; so  
*Estim.* The Stability, and Perpetui-  
 ty of the Inheritance; so *Gerhard.*  
 'Tis reserved in the heavens; in the  
 hand of the God of Gods; out of which  
 (Jo. 10. 28.) It can never be plucked.  
 The Inheritance (here) is a CROWN;  
 a Crown of Life; a State of Glory; a  
 Life of Glory. Here is also the Incor-  
 ruptibility, and Certainty, the Stabili-

*The DEPTHS of GOD:*

*ty. and Eternity of this State: Is it not  
then one of the Depths of God?*

---

As GRACE did lead the *Van*; so  
up the *Rear*,

Doth G L O R Y bring, without a  
(brinish) *Tear*:

Did *Luther* (here) and *Calvin* live in  
*Strife*?

The *Life* of GLORY is the GRACE  
of *Life*.

The *Presence* of all Good is *Heaven*;  
and

The *Absence* of all Evil. Heer's a  
*Land*!

*Lord*! shal I not (like *Moses*) mount-  
ed be?

This *Holy Land* in (ANTITYPE)  
to see.

---

But to inspect the *Manner* of the  
*State*,

That *Matters* here (below) doth *An-  
tiquate*.

---

2.

'Tis S I N L E S S. Now, *Sin*  
is the *Pest* of *Pests*;

The very *Basis* of (terrene) *Con-  
tests*.

Of



*The DEPTHS of GOD.*

223

Of Poisons 'tis (the) Poison : But  
*Free-Grace*

Is made its ANTIDOTE within  
the *Race*.

Ah fatal *Ish* and *Ishah* ! see your *Stature* ;

*Sin* E V I L is in *Name* , and also  
*Nature*.

Thus to the dark side of the *Cloud* ;  
but now

A *Prospect* of the other some al-  
*low*.

Be joyous *Soul* ; no *Corrosive* to  
*Thee*,

But *Cordial* a (sinless) *State* wil  
be.

---

'Tis SORROWLESS. Thus  
unto *Christ*, and *His* :

A perfect *State*, of perfect J O Y  
it is.

For when the *Cause* is taken quite  
away,

There no *Effect* can be the *Learned*  
say.

No *Baca*, neither *Bochim*, H E A-  
V E N is :

To (saved) *Ones* a perfect *Shushan*  
'tis.

*Tears*

## THE DEPTHS of GOD.

Tears may be in a State of GRACE,  
but can

Tears in a State of GLORY be to  
Man?

Oh take a Prospect of this (highest)  
Land!

No Tears in Eyes shal (there) a Mo-  
ment stand.

3.

'Tis WARLESS too. Th' Eff-  
fect of War is Wast,

Thus hath it been in all the AGE'S  
past:

Yea, in this Age. Lord! let not  
Fields of Blood,

In ENGLAND any more be  
understood.

A lasting War wil (I must needs con-  
fess)

A GOSHEN turn into a WIL-  
DERNESS.

A Funeral a Seige is to a  
City:

And Armies armed Furies are. 'Tis  
pity.

Oh Prince of Peace! intestine War  
prevent,

By causing ALL (in Earnest) to Re-  
pent.

'Tis

*The DEPTHS of GOD.*

225

4.

'Tis W A N T L E S S next, Though  
in a *State of Grace,*

There may be W A N T S to *Runners*  
of the *Race* :

But in a *State of Glory* there are  
none ;

There's (timeless) *Fulness* with the (li-  
ving) *Stone.*

Though (upon E A R T H) there may  
be *Wants to Many* ;

Yet there are none in M E A V E N  
unto *Any.*

Oh *Bread of Life* ! who (always) art  
a *Feast*

In *Famine* to the *Greatest* and the  
*Least* :

Lord ! give me *Food and Rayment* by  
the *Way,*

That so no (longer) I may go a-  
*stray.*

---

'Tis P E R S E C U T I O N L E S S :

5.

Here *Hunting* is

(Of very many J E S U S owneth  
*His*)

Their *Lives to take* : But is this any  
*Lost* ?

The *Way* unto the *Crown* is made the  
*Cross.*

Q

Did

## TO DEPTHS OF GOD:

DID ABEL (who first died) MARTYR die?

No wonder let it be to THEE: For

Would much more willing be to die

And (dying) witness for a JESUS

O glorious GOD! let this be granted

That at my Burthen is, my Burden may

~~be. O Lord, my Burden is, my Burden may~~

6. 'Tis PRISON FESS. Doth not

(on Earth) Disfranchise

Rise only from the Crime? not from

the Place.

Immured Saint! the CAUSE is

Righteousness

Why art thou sad, and in in a (fable)

Drop?

This POEM taketh thee, thy New-

gate State,

Not to Comfort, but to Congratulate

# TO DEPTHS OF GOD.

227

Oh Sacred Soul (Prison), unto

What (Palace) shall a State of Glory

be.

-----

'Tis CURSERS next. In

7.

Houses here of Clay,

Saints meet with many Curfers by the

And Curfers too. But ther's a HOUSE

above,

Made without Hands, where nothing

is but Love.

If (curfing) men, be (curfed) men,

this edge,

Hath SHIMBLES in Danger of the

Cage.

But, blessed Soul! thou art not now

the Worse,

For being made the OBJECT of

their Curfse;

Oh Sacred Suresy! let all Curfings

(be)

Converted into Blessings: undo

Alc.

Q 2 It

THE DEPTHS of GOD.

8.

It is CONTAGIONLESS.

But here below,

Do Mortals reap according as they sow.

There are (on Earth) Diseases manifold,

Were all these (ever) by a GALEN

known? or told?

But there are none in Heaven: That's

a State

Where ENOCH finds Diseases out

of Dates.

Oh thou that art the best Physici-

Who speakest HEALING when no

other can!

My Glass doth say my Dayes are al-

most spent:

The PLAGUE of Body, and of

Soul prevent.

8.

It is TEMPTATIONLESS.

Where is the Place?

Or Person here (below) that (for a Space)

Can MAINE secure or can secured be,

From those Temptations noxious unto Me?

Like

*The DEPTHS of GOD:*

129

Like unto *Him* was *J E S U S* made,  
and tempted;

His also are, (and none of them ex-  
empted)

That like to *Him* they also might be  
made;

And so might drive (above) a better  
Trade.

L O R D ! over *Sin*, and *Satan*  
Conquest give;

That I to (T H E E) but not to  
(T H E M) may live.

---

'Tis TIMELESS too. Where *io.*  
is (beneath) the *Man*,

Whose *Days* are not compared to a  
Span?

As to be born, so ther's a time to  
die:

T I M E is the *Shadow* of *Eter-*  
*nity.*

*Man* is a W I N K of *Life*; but  
G L O R Y is

A (timeless) *State* to all *Christ* owneth  
*His.*

Oh cheifest G O D ! may I address  
to Thee?

These *Depths* of *Thine* did ever *Ber-*  
*nard* see?

Oh



2230

# THE DEPTHS OF GOD.

Oh, the best GOOD! this life

pardon Me;

Then that all Glory given be to

Three.

That life to Him they also might be

made;

And to might drive (above) a better

Track.

I O R B! ever sin, and sin

Conquering

That I to (T H B) but not to

(T H B) live.

It's TIME I stand. Where

is (peace) the Man,

Whole (T H B) compared to a

space

As to be born, there's a time to



T I M B is (ON 3) of New

Man is a W I L D of Life - but

G R O R Y is

A (time) State to all (life) owned

the

Oh, the best O D! may I

to Three

These Depths of Time did ever

and be

On

John Longstun

John Longstun

The doctrs of god

Oh! Cheere good  
this essay givon me  
thou shal all glory  
giuen be to

Thine